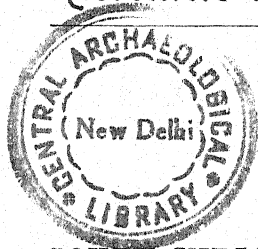


(Asiatic Society Monographs—No. 2.)



A CATALOGUE

OF

SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.

LONDON

PUBLISHED BY THE ROYAL ASIATIC SOCIETY

22 ALBEMARLE STREET, W.

1902.

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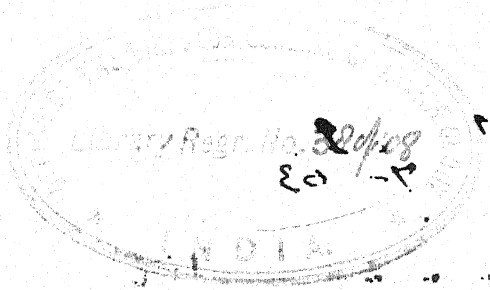
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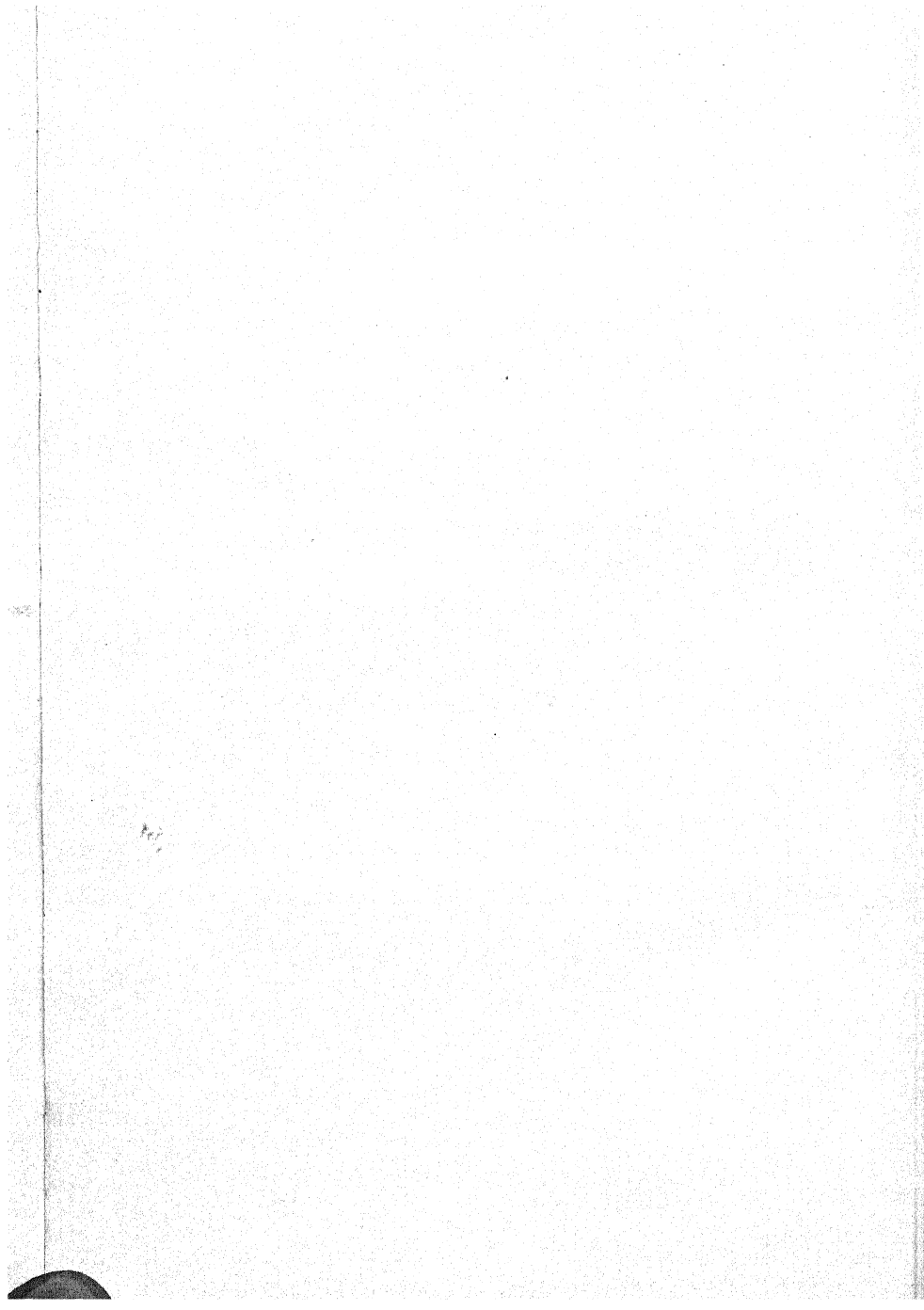
PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.

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PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *śkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though “it is not quite certain that they really formed part of the Whish donation.” They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quâ non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with ‘*hariḥ śrī*’, and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittiriya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's Rgveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gṛhyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambius with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhaṭīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu*, *sarasvatīn devīm* etc. (and not *annam tu*, *sarasvatīm de°*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutih*, *°vimpśa strījātakam* etc.). I have also written with the MSS. *talpara*, *ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis*, *pātma* etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śṛṇu for śṛṇu, and cerebral l between two vowels, e. g. Kālidāsa, maṅgala, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgari MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

Whish No.	Cat.-No.
1—	1
" "	2— 2
" "	3— 3
" "	4— 4
" "	5— 5
" "	6— 6
" "	7— 7
" "	8— 8
" "	9— 9
" "	10—10
" "	11—11
" "	12(1)}—12
" "	12(2)}
" "	13—13
" "	13a—14
" "	14—15
" "	15—16
" "	16—17
" "	17—18
" "	18—19
" "	19—20
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" "	24—25
" "	25—26
" "	26—27

Whish No.	Cat.-No.
27—	28
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" "	30—31
" "	31—32
" "	32—33
" "	33—34
" "	34—35
" "	35—36
" "	36 A }—37
" "	36 B }
" "	37—38
" "	38—39
" "	39—40
" "	40—41
" "	41—42
" "	42—43
" "	43—44
" "	44—191
" "	45—45
" "	46—46
" "	47—192
" "	48—47
" "	49—48
" "	50—49
" "	51—50
" "	52—51
" "	53—52

	Cat.-No.
Whish No.	54—53
" "	55—54
" "	56—55
" "	57—56
" "	58(1) } —57
" "	58(2) }
" "	59—58
" "	60—59
" "	61—60
" "	62—61
" "	63—62
" "	64—63
" "	65—64
" "	66—65
" "	67—66
" "	68—67
" "	69 A—68
" "	69 B—69
" "	70—70
" "	71—71
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" "	81—81
" "	82—82
" "	83—83
" "	84 A—84
" "	84 B—85
" "	85—86
" "	86—87
" "	87—88

	Cat.-No.
Whish No.	88— 89
" "	89— 90
" "	90— 91
" "	91— 92
" "	92— 93
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" "	105—106
" "	106—107
" "	107—108
" "	108—109
" "	109—110
" "	110 A—111
" "	110 B—112
" "	111—113
" "	112 A—114
" "	112 B—115
" "	113—116
" "	114—117
" "	115—118
" "	116—119
" "	117—120
" "	118—121
" "	119—122
" "	120 not Sanskrit
" "	121—123
" "	122—124

Cat.-No.	Whish No. 123—125	Cat.-No.	Whish No. 159—154
	" " 124 not Sanskrit	" "	160—155
	" " 125 A—126	" "	161 not Sanskrit
	" " 125 B not Sanskrit	" "	162—156
	" " 126—127	" "	163—157
	" " 127—128	" "	164—158
	" " 128—129	" "	165—159
	" " 129—130	" "	166 not Sanskrit
	" " 130—131	" "	167—193
	" " 131 not Sanskrit	" "	168 not Sanskrit
	" " 132—132	" "	169—160
	" " 133—133	" "	170 not Sanskrit
	" " 134—134	" "	171—161
	" " 135 not Sanskrit	" "	172—162
	" " 136—135	" "	173 not Sanskrit
	" " 137—136	" "	174—163
	" " 138 not Sanskrit	" "	175—164
	" " 139—137	" "	176—165
	" " 140—138	" "	177—166
	" " 141—139	" "	178—167
	" " 142—140	" "	179—168
	" " 143—141	" "	180—211
	" " 144—142	" "	181—169
	" " 145—143	" "	182—170
	" " 146—144	" "	183—171
	" " 147—145	" "	184—172
	" " 148—146	" "	185 not Sanskrit
	" " 149—147	" "	186—207
	" " 150—148	" "	187 A—195
	" " 151—149	" "	187 B—203
	" " 152—150	" "	188—173
	" " 153 not Sanskrit	" "	189—174
	" " 154—151	" "	190—175
	" " 155—152	" "	191—176
	" " 156 not Sanskrit	" "	192—177
	" " 157 " "	" "	193—178
	" " 158—153	" "	194—179

	Cat.-No.
Whish No. 195—180	
Sansk. No. 1—181	
" " 2—182	
" " 3—183	
" " 4—184	
" " 5—185	
" " 6—186	
" " 7—187	
" " 8—188	
" " 9—189	
" " 10—190	
" " 11—194	
" " 12—196	
" " 13—197	
" " 14—198	

	Cat.-No.
Sansk. No. 15—199	
" " 16—200	
" " 17—201	
" " 18—202	
" " 19—204	
" " 20—205	
" " 21—206	
" " 22—208	
" " 23—209	
" " 24—210	
" " 25—212	
" " 26—213	
" " 27—214	
" " 28—215	



LIST OF ABBREVIATIONS.

- Aufrecht CC* = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.
- Aufrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Aufrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell, Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārājā of Bikāner. Compiled by Rājendralāla Mitra. Calcutta 1880.
- Mitra, Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peterson, Reports II, IV* = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886—March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

Size: 16 $\frac{3}{4}$ × 2 in., 192 leaves, about 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?^{*}

Character: Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

Rgveda-Bhāṣya, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on *Ṛgveda-Saṃhitā* I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the *Ṛgveda* with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2nd ed., vol. I, pp. liv, lvi, lvii *seqq.*

(b)

Sāyaṇācārya's Commentary on the first *Āraṇyaka* of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152 b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājaraja-parameśvara-vaidekamārggapravarttaka - śrīvira - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārththaprakāṣe prathamāraṇyakam samāptam || om || iti Mādaviye vedārththaprakāṣe aitarekānyaka(read aitareyā-ranyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °ah) || śrīkṛṣṇāya nama(h) hariḥ || om ||

^{*} See Preface.

2.

WHISH No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Malayalam.

R̥gveda-Bhāṣya, by *Sāyaṇācārya*, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st Aṣṭaka, i. e. Sāyaṇa's Commentary on *R̥gveda-Saṃhitā* I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—*atra prathamām juṣasva saprathastamam, etc.*

3.

WHISH No. 3.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 75 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Brahmagītā* from the *Yajñavalkya* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam saṃkṣepād vistarād api | idānim śrotum icchāmo brahmagītām anuttamām | etc.*

It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavalkya* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.
It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam saṃkṣepād vistarād api | idānim śrotum icchāmo brahmagītām anuttamām | etc.*
It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavalkya*
brahmagītāsūpaniṣatsu dvādaśodhyāyaḥ || śrīśivāya namaḥ || śubham astu ||

4.

WHISH No. 4.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 170 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataih || evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñānasya nīreayasasāadhanātvaṃ uktan tac ca sarvaśākhāsammatam iti darśayitum aitare(ya)kātaittirīyakādi - samastopaniṣadartthasya sākalyena pratipādikāṃ brahmagītāṃ vaktum munīnāṃ praśnam avatārayati bhavakāratithim iti atha tāṃ vaktum purāvṛttam udāharati pureti sarvajñas sarvavid iti sāmānyatas sarvaṃ jānātīti sarvajñah, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva Mādhavācāryeṇa viracitāyaṃ (read 'tāyāṃ) sūtasamhitāyāṃ yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyāṃ dvādaśodhyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH No. 5.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Arhagola. Ff. 117.

It begins:—arhagolagrāmanivāsi Śrīnivāsamakhī sudhīḥ | bālān uddīśya tanute prāyaścittasubodhinim || tatrādāv anuddharaṇaprayaścittam ucyā[n]te, etc.

It ends:—prāyaścittasubodhanī (sic) samāptā || hariḥ om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśaṃ pustakan dṛṣtvā tādṛśaṃ likhitam mayā | abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate || asmat-gurucaraṇāravindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandanātha*. Ff. 1—19.

It begins:—*natvā śrīgurupādukāṇ ca vaṭukam vāṇī ca vighneśvaram kameśan tripurām parām bhagavatīn devīm sukaśyāmaḷam | vaksye kaulikadhūrttaḍambhikaśaṭhādinām kulajñāninām ācārasya ca lakṣaṇāni vilasatsatkālīkānām kramāt || kaulāgamatantrārthān samgrhya śrīkulārṇavārthhāmś ca | kaulādarśam kurute Viśvānando hitāya kaula-vidām ||*

It ends:—*iti śrī-Viśvānandanātha-viracita-kaulādarśa-tantram sampūrṇam || śrīgurubhyo namaḥ ||*

(c)

The leaves 20 to 41 contain two other Tantric treatises, *viz.*

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—*śrīcakroddhāraḥ | tatra vedikāyām gomayopalīptāyām paścimataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ ||* Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamūlavatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—*atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc.* The *Śrīrudrayāmaḷa* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—*ity evaṁ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaprasādaprapṭāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmitradūṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ || atha prasiddhaśrīvidyā - pañcadaśākṣarīmantraprasaṃgāt upāsakābhedena dvādaśavidhaśrīvidyāmantrās ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśa-
kṣarī | iti tripurābhedāḥ kathitāḥ || śrīmahātripurasundaryyai
namaḥ ||

6.

WHISH No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras
together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā
viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmiḥlayati |
etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-
gurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyam |
om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | vi-
śvasiddhihetukā ca iti sarvakāraṇatvam sarvaśaktitvam
mahāphalatvam sukhopāyaprāpyatvañ ca svātmadevatāyā
vivakṣitam | citir ity ekavacanena bhedaavāstavatvam svatan-
treti niramkuśaiśvaryāñ ca sūcitam | *etc.* It ends on
page 12:—pūrve bhūtabaliṃ dadyāt kṣetrapālan tu da-
kṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-
napatim āgneyam kurukulyām | vāyavye | vārāhīm īśā-
nnye | (*sic*)

(b)

Ātharvanaprokta - devīrahasya - svarūpalakramopāsanāyāḥ
*jaganmātrbhaktyaikavedyāḥ prayogaḥ** by *Jagannāthasūri*
(215 śloka). Ff. 13—26.

It begins:—vimarśapadavācyaṃ apy avimarśapadan

* Mr. Whish describes this as the *Bhāvanopaniṣad*. See below
śloka 2.

namaḥ | japākusumaṣoṇām apy ajapākṛtim ambikām || 1 ||
bhāvanopanīṣadartthagarbhitāḥ krikānīrammitabhāskarāḥ
padyabandhava . . .¹ tu tā Jagannāthasūrinivahavaktisukr-
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitāḥ |
prāṇān āyamma mūlena rṣyādīn nyāsam ācāret || 3 ||

It ends:—prāṇān āyamma tato nyāsam kṛtvā gurun
namac chambhūm | iti śrīmad-atharvaṇaprokta-devīrahasya-
svarūpakramopāsanāyāḥ jaganmātribhaktyaikavedyaḥ pra-
yogo Jagannāthasūri-praṇītas samāptaḥ || hariḥ om || śrī-
devyai namaḥ || śubham astu ||

(c)

The *Cidvallī*, by *Naṭanānanda*, a pupil of *Nāthānanda*.
This is a Commentary on *Puṇyānanda's Kāmakaḷā*, or
Kāmakaḷāvīlāsa. The latter has been printed by Prof.
Bhandarkar in his *Report on the search for Sanskrit MSS.*
in the Bombay Presidency during the year 1883—84
(Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvām ādimānandacit-
ghanam² | anuttara³paraṇ jyotir iti yat⁴ bhāvayate budhaiḥ |
śrimate Naṭanānandayogine paramātmāne | raktaśuklapra-
bhāmiśratejase gurave namaḥ | praṇamata Nāthānandam
parayā bhaktyā cidaikyabodhānandam | upanīṣadartthani-
gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ | namaś śivāya
nāthāya cidrūpānandarūpiṇe | śrimatā pāṭalāpāṅga⁶paṭitā-
tampkaśampkave | Puṇyānandamunindrāt kāmakaḷā nāma
viśrutā jātā | āryyā kācid amuṣyā Naṭanānandāḥ karoti
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṁ

¹ Here is a blank space for two akṣaras(—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

² mithunam divyam ādyam ānanda°, Bhandarkar's MS.

³ °ram, Bhand.

⁴ tat, Bhand.

⁵ °pīṭhānurūḍham, Bhand.

⁶ śrimate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvyaḥyā Naṭanānandena deśikapṛītyai |
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-
nandagurūnām śīṣyās tatvārthacintakās santi | teṣām anya-
tamoyam tīkām enām cakāra tatpṛītyai | asyāḥ kāmakalāyāḥ
vyāḥyā pūrvair udāhṛtānekā | etc.

It ends:—kāmakalāsvarūpam paripūrnam | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kāṭhitā cidvallī samāptā |
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-
svāmin[h]e namaḥ | devyai namaḥ ||

7.

WHISH No. 7.

Size: 14×2 in., 158 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.

Character: Grantha.

The *Hālāsyamāhātmya* from the *Agastyasaṃhitā* of the
Skanda-Purāṇa, in 71 chapters. See Mitra, Notices, vol. vii,
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharam viṣṇum
śaśivarnaṁ caturbhujam | prasannavadanan dhyāyet sarva-
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-
vāsine | catuṣṣaṣṭividhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-
sundaranāthasya devīm śapharalocanām | kalaye hrdaye
nityam kadambavanāvāsinīm | etc. ... vakṣye purāṇanam
punyam śrīmaddhālāsyasañjñitam | śravaṇāt sarvapāpa-
ghnam vedānteṣu prakāśitam || ... deśakālavidhānājnā Vasi-
sthādya muniśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuṇo Bhṛguḥ | Bodhāyanah Kāśyapaś ca Yājñavalkyaḥ
Parāśaraḥ | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasam-
bhavaḥ | Sanatkumāras Sanakas Sanātanasanandanau |
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaḥ (sic) |
ity ādya munayas sarve jñānino brahmavittamāḥ | snātva
sarveṣu tirttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakan
sarvān etc.

An abstract of the Contents of the work is given on f. 11 seqq.

It ends:—*sarvas tarati durgāṇi sarvo bhadrāṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukhaṃ || iti śrī-mātiskānde mahāpurāṇe agastyasamhitāyām śrī-hālāsya-mahatīmye kadambavanapraveśo nāma ekasaptatimoddhya-yaḥ | śivāya namaḥ || hariḥ om, etc.*

8.

WHISH No. 8.

Size: 13 × 1½ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*. ff. 60. See Hall, p. 102 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—*Śaṅkaram Śaṅkarācāryyam Keśavam Bādarīyaṇam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitīyam brahmaiva śuddha-satvapradhānamāyopādhikam sadīśvarābhāvam malina-satvapradhānāvidyopādhikam sajjīvaabhāvaṁ ca jagan māyā-bhāvaena jīveṣau karoti, etc.*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryyaśrī-Kaivalyānanda-yogindra-pādakamalabhrṅgāyamaṇa-Svayamprakāśakhyā-yativiracitā śrī-Śaṅkara-bhagavat-pāda-lakṣmī-haristutivyākhyā haritattvamuktāvalīsamākhya samāptā || śrīlakṣmīnamūrttaye namaḥ || śubham astu ||*

(b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's* *Rasāratnamakaranda*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins:—nityan nirantarānandacitghnaṁ brahma
nirbhayaṁ | śrutyā tarkānubhūtibhyāṁ ahaṁ asmy advayaṁ
sadā | *etc.* ... sphuṭaṁ vedāntapratipādyāṁ saḥcīdānanda-
lakṣaṇaṁ sarvajñaṁ sarvopādānaṁ nityaṁ sarvagam adva-
yaṁ dehendriyaprāṇamanobuddhyahamkārasākṣipratyaga-
bhinnatayā tarkais sambhāvayitum kiñci prakaraṇaṁ
advaitamakarandākhyam ārabhamāṇaḥ cikrīṣitasya gra-
nthyāvighnaparisaṁmāptaye sveṣṭadevatāprāṇamarūpaṁ
maṁgalaṁ svayaṁ anuṣṭhāya śiṣyaśikṣāyai granthato nibad-
dhnāti | kaṭākṣakiraṇācāntanāmanmohābdhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24 b:—Lakṣmī-
dhara iti granthakarttur nāma sa cāsau kaviḥ, *etc.* Further
on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayaṁ-
prakāśa-yatina (read^onā) puruṣottamaśāsanāḥ || *etc.*

It ends:—iti śrīmat-paramahansa-parivrajakācāryya-
Kaivalyānanda-Yogindra-pāda-kamala-bhṛṅgāyamaṇa-Sva-
yamprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitama-
karandavyākhyā samāptā || śrīmahātripurasunda-ryai namaḥ ||

9.

WHISH No. 9.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sūram*'.
Incomplete. Ff. 88.

It begins;—yad advayaṁ parānandaṁ satyañānādilakṣa-
naṁ | niṣkaḷaṇ niṣkriyaṁ śāntaṁ brahma tat samupā-
smahe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | sac-
cīdānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayi
yena bhānuneva jagattrayi | prakāśitārtha(n) taṁ vande Vi-
dyāranya-muniśvaraṁ | ekādaśe prakaraṇasaṁgrahas tu pu-
rākṛtaḥ | idāṁ punar atraiva kriyate śloka-saṁgrahaḥ |
skandha ekādaśe ślokā grhyante sāravattarāḥ | viduṣāṇ

cittaviśrāntyai tadartthopi ca varṇyate | atratyasloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ | *etc.*

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyāṃ samutpannānityanirantaraddhyānayogābhyāṃ nirargalāya mānā brahmātmavāgāhinī akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṃ ca nirdhūya paścād upaśāmyatīti sa dr̥ṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ | Pailādibhir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | *etc.*

It ends:—iti śrī-bhāgavate mahāpurāṇe saṃvākyāṇe dvādaśe skandhe saptamodhyāyaḥ || śrīkṛṣṇāya parama-gurave namo namaḥ ||

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhava-khaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantam satyacit-ghanam | ātmatvenaiva paśyantān nistarāṃgasamudra-vat || *etc.*

It ends:—iti śrī-skānde purāṇe sūtasamhitāyāṃ yajña-vaibhava-khaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭa-modhyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārthhinā namaskāras tu prathamataḥ karttavye ity upapādayitum sūtagītām śrotukāmair

nnaimiṣiyaiḥ kṛte namaskārastutī upaniṣad(read °nibad)-
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādājya-sevā-parāyaṇena Mā-
dhavācāryyena viracitāyām sūtasamhitā(tā)tpa(r)yadīpikā-
yām yajñavaibhavakhaṇḍasyoparibhāge sūtagītāsūpaniṣatsu
aṣṭamoddhyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ ||
hariḥ om || śubham astu ||

10.

WHISH No. 10.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rāmānuja's Commentary on the Bālakāṇḍa and Ayodhyākāṇḍa of Vālmīki's Rāmāyaṇa.

It begins:—rāmam indīvaraśyāmaṁ rājivāyatalocanam |
jyāghoṣanirjitārātīṁ jānakīramaṇam bhaje || Vālmīkināma-
dheyāya muhur vārimuce namaḥ | ya śrīrāmakathāvarṣair
jagattāpam aśīśamat || *etc.*

Fol. 1b:—tatrādyakāṇḍavyākhyānam kriyate viduṣāṁ
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujiya-viracite bālakāṇḍavyākhyāne
saptasaptatimas sargaḥ ||

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mā-
tulakulam mātulagrhaṁ kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-
yoddyākāṇḍe ekonaviṁśatyadhikaśatataamas sargaḥ || śrī-
rāmacandrāya namaḥ || ayoddyākāṇḍavyākhyā samāptā ||
hariḥ om |

11.

WHISH No. 11.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 176 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: On the first leaf there is an entry ("The metrical
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokaśaṅgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—*vaiśārādī sātiviśuddhabuddhir ddhunoti māyām guṇasamprasūtām | guṇāṃś ca sandahya yad ātmyam etat svayaṇ ca śamyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādidhebhya bhinnāḥ yato jñātā prakāśakaḥ etc.*

Fol. 3:—*yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ||*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivaryya-śiṣya-Brahmānanda-Bhārati-krta - ekādaśaskandhasāraślokaśaṅgrahas savyākhyas sampūrṇaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||*

12.

WHISH NOS. 12 (1) AND 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—*acintyāvyaktarūpāya nirguṇāya guṇanmane (read guṇātmane) | samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu krte mayo nāma mahāsuraḥ | ra-*

hasyaṃ paramaṃ puṇyaṃ jijñāsur jñānam uttamaṃ ॥ 2 ॥
vedāṅgaṃ agryaṃ akhilaṃ jyotiṣāṃ gatikāraṇaṃ | ārādha-
yaṇ vivasvantaṃ tapas tepetidustaraṃ | toṣitaṃ tapasā tena
pritaṃ tasmai varārtthine | grahāṇāṃ caritaṃ prādāt mayāya
savitā svayaṃ | viditaṃ te mayā bhāvas tapasārādhitaṃ
tv ahaṃ | dadyāṃ kalāśrayaṃ jñānaṃ jyotiṣāṃ caritaṃ
mahat | etc.

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāṃ
caritaṃ mahat | atyatbhutatamaṃ loke rahasyaṃ brahma-
sammitaṃ* | vedasya nirmalaṃ cakṣur jñātvā, sāksād
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā(dhi)-
gacchati | iti śrīśūryasiddhānte prathamaprasne catur-
daśodhyāyaḥ ॥ cha ॥ śrīgurucaraṇāravindābhyaṅmaḥ ॥ sū-
ryasiddhāntaṃ ॥

(2)

The *Kāmadogdhṛī*, a Commentary on the *Sūryasiddhānta*,
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādhvarindra*
of *Paragipura* (who was a son of *Mallayajvan*, and a
grandson of *Honnārya*).

It begins:—śrīvidyāhṛdayasthitāṃ śivamayāṃ śrīmatsa-
māradhitāṃ kāmākṣiṃ karuṇākātākṣakalitāṃ kalyāṇasa-
ndāyinīm | kodaṇḍāṃkuṣapāsābāṇavilasatdhastāṃ prasannā-
nanāṃ sindūrārūpadehakāntim anīṣaṃ śrīhonnāmāmbāṃ
(sic) bhaje ॥ 1 ॥ śubhrāṅgaṃ pītavastraṃ suratarusadr̥ṣaṃ
sūryyakotiprakāśaṃ nānābhūṣāsametāṃ nalinabhavanutaṃ
nāgayajñopavitaṃ | śūlaṃ vātriṇ ca khaṭgaṃ ḍamarukaṃ
atulaṃ pāṇipadmair ddadhānaṃ mailārākhyam mahēṣaṃ
maṇimayamukutaṃ mālavinātham īde ॥ 2 ॥ ... ye Honnā-
yāryyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ |
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās
te ॥ 7 ॥ śrī-Honnāryyasarvatantrasvatantraḥ tasmā(ji) jātas
tādṛśo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-
kinyākhye pattane Mallayajvā ॥ 8 ॥ tatputrohaṃ vedavedā-
ntavedī jyotirvidyāpāragas Tammayajvā | sūryyaṇ natvā
sūryyatantrasphaṭikāṃ Honnāmbāyai kāmadogdhṛim ka-

* This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-
samāptikāmaḥ sveṣṭadevatāpranāmarūpam maṅgalaṁ ślo-
kato nibaddhnaṭi acintyeti | *etc.*

F. 37:—iti śrī-Mailāreśvara-Honnāmbikāvaralabdha-
vāgvibhavana śrīparagipuri Mallayajvanas tanūjena jyauti-
ṣikahrṭkumudacandreṇa Tammayāryyeṇa śrīsūryyasiddhā-
ntasya maddhyādhikārasya ṭikā kṛtā || hariḥ om ||

F. 65b:—śrī-Honnāryyasya pautrāc chivagurusadrśān
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-
ghrīm suṭikām spaṣṭāddhyāyasya samyagrahagurukṛpayā
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo
namaḥ ||

F. 104b:—śrī-Honnāryyasya pautrāc chivagurusadrśān
Mal(1)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-
varasthāyinas Tammayajvā | siddhāntasyārkkā(read °rkka)-
nāmnaḥ kalitapadavatīm kāmadoghrīm suṭikām chāyā-
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai ||
hariḥ om || chāyāddhyāyaḥ pūrṇaḥ ||

Adhyāya IV ends f. 123, Adhyāya V f. 137b.

Vol. I (f. 146) ends:—śrī-Honnāryyasya . . . °yai || iti
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ ||
cha || saṁhitātrayanipunāya ādinārāyaṇasya nijagurave om
subrahmanyāya sṣṭāṅgapranāmaḥ || Subham astu śrīśivāya
namaḥ ||

Vol. II begins with the 7th Adhyāya which ends on
f. 158b. Adhyāya VIII ends f. 168b, A. IX f. 172b, the
Pātādhyāya f. 186, the Golādhyāya f. 212b, the Yantrā-
dhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusa-
drśān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-
naḥ kalitapadavatīm kāmadoghrīm suṭikām mānāddhyā-
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-
ndudurilipi° . . . || iti sūryyasiddhānte mānādhikāro nāma
caturdaśoddhyāyaḥ || hariḥ | om *etc.*

13.

WHISH No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rgveda-Bhāṣya, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, i. e. Sāyaṇa's Introduction, and his Commentary on Rgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Rgveda with Sāyaṇa's Commentary. See Rig-Veda-Saṃhitā, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

WHISH No. 13 a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.

Material: Palm leaf, damaged.

Date of MS.: uncertain.

Character: Grantha.

The beginning of the *Rgveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

WHISH No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 88 leaves, 6 lines on a page.

Material: Palm leaves.

Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

Scribe: Venkata Subrahmaṇya, son of Śeṣādri.

Character: Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by *Śaṅkarācārya*.

The MS. begins:—om yasmāḥ jātaṁ jagat sarvaṁ ya-
sminn eva praliyate | yenedan dhyāryyate (*sic*) caiva tasmai
jñānātmane namaḥ | yair ime gurubhiḥ pūrvam padavākya-
pramānataḥ | vyākhyātās sarvavedāntās tān nityam pra-
ṇatosmy aham || taittirīyakasārasya mayācāryyaprasādataḥ |
vispaṣṭārttharucinām hi vyākhyeyam sampranīyate | nityā-
nvayīni karmmaṇi upāttaduritakṣayārtthāni kāmīyānityāni
ca phalārtthinām pūrvasmin granthe idānīn tu karmmo-
pādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahamṣa-parivrājakācāryya-Go-
vinda-bhagavatpūjyapāda-śiṣya-Śaṅkara-bhagavatpādapūj-
yaviracite taittirīyakabhāṣyam samāptam || om || hariḥ om
śubham astu om visargabindvakṣara° *etc.* . . . hariḥ om
dhanurmmāse saummyavāre tritīyāyām prajotpatatau | tai-
tirīyyas ca likhitas Sarppe Śeṣādrisūnūnā || hariḥ om
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy
asite dine | pakṣe budhasya sutithau tr[tri]tīyāyām bhujaṁ-
gabhe | Śeṣādrisūnūnā Vemk(a)ṭasubrahmaṇyena sādhanā |
taittirīyopaniṣado bhāṣyam sulikhitam mayā || śubham astu
etc. hariḥ om *etc.*

16.

WHISH No. 15.

Size: 9 $\frac{3}{4}$ × 1 $\frac{5}{8}$ in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

(1) The *Īśā-Upaniṣad*, or *Īśāvāsya-Upaniṣad*, or *Vāja-
saneyi-Saṁhitā-Upaniṣad* (ff. 1—2a).

It begins:—pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam
udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate |
on namo brahmāḍibhyo brahmavidyāsampradāyakartṛbhyo

vaṁśaṣṭibhyo namo gurubhyaḥ | om śāntiś śāntiś śāntiḥ ||
 śāvāsyam idam sarvaṁ yat kiñ ca jagatyāñ jagat | *etc.*

It ends:—śāvāsyam ity ekānuvākeṣṭādaśa || on tat sat ||
 śāvāsyopaniṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś
 śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*
 (ff. 2a—4b).

It begins:—keneṣitam patati preṣitam manaḥ kena prāṇaḥ
 prathamāḥ praiti yuktaḥ | *etc.*

It ends:—kenopaniṣat samāptā || hariḥ om *etc.*

(b)

(1) *Śaṅkara's Commentary on the Īśā-Upaniṣat* (ff.
 1—13a).

It begins:—om | śāvāsyam ityādayo mantrāḥ karmaśv
 aviniyuktās teṣāṁ karmaśeṣasyātmano yāthārtthyapra-
 pḍakatvāt yāthārtthyañ cātmanaḥ suddhatvāpāpavidha-
 tvaikatvāśarīratvasarvagatatvādi vakṣyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-
 hamsaparivrājakācāryya - śrīmac - Chamkara - bhagavatpāda-
 kṛtau vājasaneyasaṁhitopaniṣat-bhāṣyaṁ samāptam || hariḥ
 om ||

(2) *Śaṅkara's Commentary on the Kena-Upaniṣat*
 (ff. 13a—39b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviśayā
 vaktavyeti navamāddhyāsyārambhāḥ prāḡ etasmāt karm-
 māny aśeṣataḥ parisamāpitāni *etc.*

It ends:—syād ity ata āha jyeye jyāyasi sarvamaḥattare
 svātmani mukhye pratitiṣṭhati pratitiṣṭhatiti na punas saṁ-
 saram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-
 pādaśiṣyasya paramahamsaparivrājakācāryyasya śrīmac-
 Chamkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-
 dvivarāṇe navamoddyāyaḥ || kenopaniṣatbhāṣyaṁ samā-
 ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 26 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Six Upaniṣads, viz.:

(1) The *Kāṭhāvallī* or *Kāṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan dadau | *etc.*

It ends:—yo vidaddhyātmam eva | śaṣṭhī vallī | kāṭha-vallī samāptā | hariḥ om | śubham astu ||

(2) The *Prāśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śrīḥ | bhadraṃ karṇebhiś śṛṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyaś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhi Kātyāyanas te haite, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ | śaṣṭhapraśnaḥ || praśnopaniṣat samāptā |

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānām prathamā sambabhūva, *etc.*

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ | bhadraṃ karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya¹-muṇḍakam | muṇḍakopaniṣat samāptā || hariḥ | om ||

(4) The *Māṇḍūkyaopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṃ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana iti || iti caturthah khaṇḍaḥ || māṇḍūkyaopaniṣat samāptā || om ||

(5) The *Pūrvatāpinī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

¹ *Sic.* And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrividya manor
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-
bhaktāya yathā vidyā manuḥ kasminn utbhavas tat svarūpam
brūhiti hovāca, etc.

It ends:—praviśya meruśśrmge cātiprakāsarūpenātha
sarvaṃ jagad vyāpya sthitavaty aśid iti Yājñavalkyaḥ |
tṛtīyakhandaḥ | pūrvatāpinī samāptaḥ (sic) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad*
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam
me brūhi kā brahmavidyā manūnām, etc.

It ends:—tathāvidhānīti buddhvā puruṣārthavān bhaved
ya evaṃ vedety upaniṣat iti tṛtīyakhandaḥ || uttaratāpinī
samāptaḥ (sic) || śrīgurucaraṇāravindābhyām namaḥ ||
hariḥ om ||

18.

WHISH No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā-Upaniṣad* (or *Tripurātāpana-Upaniṣad?*),
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kāṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyāsyāmaḥ devarṣayo brahmāṇaṁ sampūjya pranipatyā papracchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravīt | purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt | sarvapāpavinirmuktas sākṣāt kaivalyam āsnute | rahasyopaniṣat samāptā || hariḥ om || *etc.*

Fol. 5b:—bhadran nopi vātaya manaḥ | om śāntiś śāntiś śāntiḥ | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho manaḥ || ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpani vidyā vedyacicchaktivigrahaṁ | vastucinmātrārūpan tat paratatvam bhajāmy ahaṁ | om | bhadraṁ karṇebhir iti śāntiḥ | athaitasmin antare bhagavān prajāpatyaṁ vaiṣṇavam vilayakāraṇaṁ | rūpaṁ āśṛtya tripurābhidhā bhagavatīty evaṁ ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṁ padaṁ prāpnoti ya evaṁ vedeti mahopaniṣat | bhadraṁ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārvirājyadharmmapūgālaṁkāraṁ yat padaṁ yayuḥ | tam ahaṁ kathavidyārtthā rāmacandrapadaṁ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhagavantam abruvan adhihi, *etc.* See the beginning of a *Kathopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathyata ity upaniṣat | bhadraṁ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānaparamahamṣa-satguruśrīrāmacandrārpanam astu | . . . acyutosmi

mahādeva tava kārūnyaleṣataḥ | vijñānagha evāsi śivosmi
kim ataḥ param | na nijan nijavat bhāty antaḥkaraṇajrm-
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil
of *Suka Yogindra*, ff. 1—3a.

It begins:—jñānānandamayā deva nirmmalasphaṭi-
kākr̥tiṃ | ādhāraṃ sarvabhūtanāṃ hayagrivam upāsmahe |
atha śāktamantrāṇāṃ jijñāsā | ātmaivākhaṇḍākārācāitanya-
svarūpāśaṃ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyāṣ saptadaśa-
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-
khyakāḥ | iti śrīmat-paramahamsaparivrajakācāryya-Śuka-
Yogindra - śiṣya - śrī - Gauḍapādācāryya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāranya Muni*,
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkamaṇḍalābhāśaṃ caturbahān trilō-
canāṃ | pāśāṃkuśadhanurbhāṇāṃ dhārayanti śivāṃ bhaje |
śrīvidyāratnasūtrāṇāṃ vākyārthap(r)atipādane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavati jagat
sr̥ṣṭvedan tasmin devatādīn utpādyā, etc.

It ends:—iti paramahamśa - parivrajakācāryya - śrīmat-
bhagavat-Śaṅkarācāryya-śiṣya-śrī-Vidyāranya-munikṛta-śrī-
vidyāratnadīpikā samāptā || hariḥ om etc.

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa,
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīnāthāṃghriparāgaiko parāgād aparāgadhīḥ |
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ || iha
khalu śrīmahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopaniṣadotharvaśirasōtra racitavān
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumukṣū-
nāṃ || om śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

Size: 28×2 in., 103 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The MS. appears to be fairly old, early 17th century?

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.

Injuries: The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—harīḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjjuno jayatām śreṣṭho mokṣayitvā mayan tadā | kiṁ cakāra mahātejās tan me brūhi dvijottama Vaiśam śṛṇu rājann avahitaś caritaṁ¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nr̥pair bhuvi rathaddhvajapatakāś ca śvetāśvais saha vīrya-vān etāni pāvakāt prāpya mudā paramayā yutaḥ |² tasthau mahāvīryas tadā saha mayena saḥ tatobravīn mayāḥ pārthhaḥ vāsudevasya sannidhau pā³ stat kṛtaṁ pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayāḥ asmāc ca kṛṣṇāt saṁkruddhāt pāvakāc ca didhakṣataḥ tvayā trātosi kaunteya brūhi kiṁ karavāṇi te ahaṁ hi viśvakarmā vai asurāṇāṁ parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārthho māyāvinam mayam dhyātvā muhūrttam kaunteyaḥ prahasan vākyam abravīt | Arjjunaḥ | kṛtaṁ eva tvayā sarvaṁ svasti gaccha mahāsura | etc.

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[a]jo hi śāstra*]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikah śāstre vipannobhiparāśya bhūmiṃ nikṛ-
tanam svasya kaṇṭhasya ghoran tadvad vairamm mā khaṇiḥ
pāṇḍuputraiḥ ।

It ends:—evam gāvatgaṇe kṣattā dharmmārtthasahitam
vacah uktavān na ghṛitāñ ca mayā putrahitepsunā ॥ iti
śrīmahābhārate śatasahasrikāyām saṃhitāyām sabhāparvaṇi
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamo-
ddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptaṃ ॥ hariḥ śrīkṛṣṇāya
namaḥ ॥ Rāmeṇa likhitam idaṃ pustakam ॥

20.

WHISH No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: The MS. looks fairly old, 17th century?

Character: Malayalam.

The *Bhāgavatu-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
janmādyasya yatonvayāditarataś cārttheṣv abhijñas svarāt
tene brahma hṛdā ya ādikavaye muhyanti yat sūrayaḥ tejo-
vārimṛdāṃ yathā vinimayo yatra trisarggomṛṣā dhāmnā
svena sadā nirastakuhakam satyaṃ paran dhīmahi, etc.

It ends (f. 283b):—dṛṣṭyā vidhūya vijaye jayam udvi-
ghuṣyā procyoddhavāya param samagāt svadhāma । cha ॥
ity aṣṭādaśasahasrikāyām saṃhitāyām śrībhāgavate mahā-
purāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

Then follow two odd leaves, one unnumbered, the other
numbered as 170.

21.

WHISH No. 20.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 96 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is
probably not much older.

Character: Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūham vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra ṛgvedasya sapta bheda bhavanti | *etc.*

It ends:—yodhite caranavyūham sa vipraḥ pañkti-pāvanah | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni pūrā devā amṛtatvañ ca gacchati | lokātitaṁ mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchati on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ || vāsudevasvarūpāya vivasvatbimbatejase | vedovamśāvadamaśāya Vedavyāśāya te namaḥ || śrīgurucaranāravindābhyān namaḥ || śrībṛhaspataye namaḥ ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṁhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṁ vyākhyāṁ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṁ prajojanaṁ | atha jābālopaniṣat | atha hainaṁ brahmacārīna ūcuḥ kiñjapyenāmṛtatvaṁ brūhiti | sa hovāca Yājñavalkyaḥ śatarudriyēneti | *etc.*

It ends:—uktaṁ vāyavye | rogavān paretam paretya rudrajāpañ cared iti | yājñasūktah kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate || hariḥ om | śubham astu.

(c)

The *Bṛhadāranyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahmavidyāsampradāyakartṛbhyo vamaśaṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṁ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātah, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāranyake saptadaśakāṇḍe prathamoddhyāyah ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends:—o num iti vājasaneyāntargata-Kāṇṇiye suklaya-jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakānde ṣaṣṭhoddhyāyas samāptaḥ || hariḥ | om | śubham astu śrī-rāmacandrāya namaḥ || ekapāc ca haviryyajña uddhārity addhvaragrahau | vājapeyo rājasūya ukhāsambharāṇan tathā | hasti ghaṭaś citiś caiva sāntity agnirahasyakau | aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakaḥ | brhadāranyakaṇ ceti kāṇḍas saptadaśa kramāt || om om om | paraguṇaparadānaprastutāśeśakṛtyā nijaguṇalikābhīr lokaṃ āmodayantaḥ | aviditaparadoṣa jñānapīyūṣapūrṇaḥ karakṛtaṃ aparādhaṃ kṣantum arhanti santaḥ || śrīgurubhyo namaḥ ||

22.

WHISH No. 21.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti | atha śatarudryahomaḥ | athātaś śatarudryaṇ juhōtity upakramya eṣotrāgniracito bubhuḥsamāṇo rudrarūpenāvatiṣṭhati | tasya tarppanadevair dvitīyan darśanam | yad vai tac chatarudryaṇ juhōtity upakramya prajāpatim visrastādityabhiprāyamantrārthānugūnyena śrūtiḥ bhavet | sa eṣaḥ śataśīrṣāḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina ārsam | devānām vā prajā-
pater vā | Aghorasyārṣam iti kecit | ekarudradevatyaḥ | etc.

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ
yeśāṃ rudrāṇāṃ vātaḥ vāyuḥ iṣavaḥ samānam anyat |
pṛthivyāṃ bhūloke ye rudrā sthitaḥ (read °āḥ) tebhyo na-
maḥ yeśāṃ rudrāṇāṃ annaṃ ātmanaḥ śam icchet śarīraṃ
puṣṇāti | adhikaṃ nyūnaṃ vyādhādijagatvena nirūpyate |
samānam anyat | evaṃ namostu rudrebhya iti | hariḥ om ||

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.' This
is identical with Śatapatha-Brāhmaṇa x, 5, 2. See
also Mitra, Notices, No. 682, where it is called *Maṇḍala-
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan
tā ṛcas sa ṛcāṃ lokotha yad etad arcir dīpyate tan
mahāvratān tāni sāmāni sa sāmnam lokotha ya eṣa etasmin
maṇḍale puruṣas soṅnis tāni yajūṃṣi sa yajuṣāṃ lokas
saiśā trayyeva vidyā tapati, etc.

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ||
18 || iti maṇḍalabrāhmaṇaṃ sampūrṇaṃ || om num ||

23.

WHISH No. 22.

Size: 12½ × 1½ in., 193 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Śaṅkara's *Chāndogyopaniṣadvivaraṇa*, or Commentary
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī
chāndogyopaniṣat | tasyās samkṣepatorṭthajijñāsabhyāḥ
rjūvivaraṇaṃ alpaganṭhaṇ cedam bhāṣyam ārabhyate |
tatra sambandhaḥ samastam karmmadhigatam prānādi-

devatāsahitam arccirādimārgeṇa brahmapratipattikāra-
nam | etc.

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya
śrīparamahamsaparivrājakācāryyasya śrīmac - Cāṃkara-
bhagavataḥ kṛtau cchāndokyopaniṣad (sic) vivaraṇe aṣṭamaḥ
prapāthakas samāptaḥ || hariḥ | om | . . . śrīsarasvatyai
namaḥ | śrīmahālakṣmyai namaḥ | pārvatyai namaḥ ||

24.

WHISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a
page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to
ṣa (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *ṣa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)
by *Śaṅkara*.

In the margin of the first page: *kāthopaniṣadbhāṣyam*
hariḥ | om |

The work begins:—on *namo bhagavate vaiyasvatāya*
*mṛtyave brahmavidyācāryyāya Naciketase cātha Kāthako-
paniṣadvallinām sukhārthapratibodhanārtham alpaganthā*
*vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-
gatyaavasādā¹ nārthasya kvipratyayāntasya rūpam upaniṣad*
iti, etc.

It ends on fol. 31a:—*iti śrī-Govinda-bhagavat-pūjya-
pāda-śiṣya-śrīparamahamsa-parivrājakācāryya-śrīmac-Cāṃkara-
bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhī valli*
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ
kim iti kathayāmaḥ katham amun tarāmaḥ saṃsāraṃ kva

¹ Sic for *avasāda*.

nu ca vibhavāmo vayam amī | itīdrk cintābdhau hrdaya
na nimajjālam anīṣaṃ gurum śokaddhvānte taraṇim ava-
lambasva taraṇim || asmatgurucaraṇāravindābhyān namaḥ ||

In the margin of fol. 31b: praśnopanīṣat-bhāṣyaṃ |

It begins:—om śrutismṛtipurāṇānām ālayaṃ karuṇālayaṃ |
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-
vandyam vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvacār-
yyān sarvapūjyān kurve natipadam gurūn | mantroktār-
tthasya vistarānuvādīdam brāhmaṇam ārabhyate | ṛṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-
da-śiṣyasya śrīmat-paramahamsaparivrājakācāryyasya śrī-
Śaṃkara-bhagavataḥ kṛtau atharvaṇopanīṣadvivarane pra-
śnavivaraṇam samāptaṃ || hariḥ om || etc.

In the margin of fol. 56a: muṇḍakopanīṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopanīṣat
vyācikyāsitā asyāś ca vidyāsampradāyakartṛpāramparyya-
lakṣaṇam sambandham ādāv evāha svayam eva stutyar-
ttham evam hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahamṣa-parivrājakācāryyasya śrīmac-Chaṃ-
karabhagavataḥ kṛtau ātharvaṇopanīṣat-vivaraṇam samā-
ptaṃ || hariḥ om ||

(b)

The *Upadeśāgranthavivarana*, a Commentary on *Śaṅkara's*
Upadeśasahasrikā, by *Bodhanidhi* (?), a pupil of *Vidyā-*
dhāman, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭādaśa-
bhedayā | sāṃgavargonavimśatyā bhaktair nṇavabhir
āśritaṃ | om | caitannyam sarvagaṃ sarvaṃ sarvabhūta-
guhāśayaṃ | yat sarvaviśayātitan tasmai sarvavide namaḥ |
1 || samāvayya (read °vāpya?) kriyās sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktum vedaḥ praca-
krame | 2 | etc.

It ends on fol. 37b:—iti saptaśataślokā yatindraśrī-
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
 taḥ | yena me nikhilādvaitād ākr̥ṣya mana ātmani | sthāpitam
 munim mukhyena yāvajjīvan namāmi tam | yatbhāṣyasā-
 garajayuktamanīn prakīrṇān prāpyādhunā katipayān ka-
 vayo bhavanti | tasmai namo janamanobjadivakarāya kṛ-
 tsnāgamārthanidhanāya yatīśvarāya | iti śrīmad-Vidyādhā-
 maśiṣyeṇa Bodhanidhinā¹ śraddhābhaktimātrapreritena
 kṛtam upadeśagranthavivarāṇaṃ samāptam || yatpādakama-
 lāsamgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāṃs
 tān prāṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by *Śaṅkara*, ff. 31.

In the margin: *vivekacūḍāmaṇi om.*

It begins:—sarvavedāntasiddhāntagocaraṃ tam agoca-
 raṃ | Govindaṃ paramānanda(m) matguruṃ prapatoṣmy
 ahaṃ | 1 | jantūnāṃ naraṇaṃ durlabhaṃ ataḥ pumstvan
 tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam
 asmāt paraṃ | ātmānātmavivecanaṃ svanubhavo brahmā-
 tmanā samsthitir mmuktir nno śatakoṭījanmasukṛtaiḥ pu-
 nyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahaṃsa-parivrāja-
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-
 paramahaṃsa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-
 bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya
 parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

¹ Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārtthothaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikārah prastāvaḥ prarambha ity arthhāntaram yeṣu padeṣu samhitāyām visarjanīyo lupyate | teṣām padānām samgrahalakṣaṇaśāstraṁ prastutam ity etam arthham athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānam sampūrṇam || hariḥ om ||

(2) The *Vilimghyavyākhyāna* by *Puṇḍarikākṣisūri*, a Commentary on the *Vilimghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) vilimghya (°khyā *pr. m.*)-vyākhyānam | om pranipatya jagannātham Puṇḍarikākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratīm ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisaṁāptaye | sarasvatīn devīm praṇamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmi | pratijñāyate ekāraikāravarnau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | dr̥ṣṭau yau tadantāni vilamghyāni (*sic*)² vedavittamair ucyā[n]te |

It ends (fol. 21): vilimghyavyākhyānam sampūrṇam || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Śaurisūni's Naparalakṣaṇa*. Ff. 22—26 b.

It begins:—om atha naparavyākhyānam | natveti saka-

¹ This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5 b.

lanivṛtthetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-
nur aham | pravakṣyāmi | ity artthaḥ | *etc.*

It ends:—naparapaddhativyākhyānam samāptam || hariḥ |
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,
a Commentary on the *Taparalakṣaṇa*. Ff. 26b—28b.

It begins:—atha taparapaddhatiḥ | annādyān nirbha-
jati | *etc.*

It ends:—iti taparapaddhativyākhyānam samāptam ||
hariḥ | om ||

(5) The *Āvarṇivyākhyāna*, a Commentary on the *Āvarṇi-
lakṣaṇa*. Ff. 28b—35b.

It begins:—atha avarṇivyākhyānam | avarṇinyanukta-
m ity ādi vācyaṇtam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-
kōktipurūktibhiḥ | *etc.*

It ends:—iti akārādini padāny uktāni || hariḥ | om ||

(6) The *Ākārāpaddhati* or *Āvarṇivyākhyāna*, a Commen-
tary on the *Āvarṇilakṣaṇa*. Ff. 35b—39b.

It begins:—atha ākārāpaddhatiḥ | antarikṣam ivāgnī-
ddhram | *etc.*

It ends:—ity ākārādipadāny uktāni || āvarṇivyākhyānam
samāptam || om ||

(7) The *Animgyavyākhyāna*, a Commentary on the *Anim-
gyalakṣaṇa*. Ff. 39b—58.

It begins:—atha animgyavyākhyānam | munimānasetyādi-
ślokatrayeṇādau prārīpsitasya lakṣaṇasya avighnena pari-
samāptaye maṅgaḷam ādadhānaḥ abhiṣṭadevatān nama-
skṛtya viṣayan darśayati | animgyam iti | anuśiṣyata iti ca |
animgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatiḥ bṛhaspatir ityādinām animgya-
tvāt | *etc.*

It ends:—iha animgyapadānām prapañcatvāt | grantha-
gauravabhayāt saṃkṣīpya dīnmatram uktam | anonuktaṇ
ca yat kiñcit vidvatbhir ūhaniyam || prayogatonugantavyam ||
ity animga(sic)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

A Commentary on the Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavallabhaśāstrin. Ff. 100—137.

It begins:—namaś śivāya sām̐bāya saganāya sasūnave | sanandine sagan̐gāya savr̐ṣāya namo namaḥ | ddhyātva-sadya jagannātham sām̐bam sarvārtthasādhakam | vyākhyā-yatedhunā śikṣā Bhāradvājamuniritā | pārīsp̐hi(read prā-ripsi^o)tasya granthasyāvighnena parisamāptyarttham ādau iṣṭadevatān namaskārarūpaṁ maṁgalya (read maṁgalaṁ) svayam kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣi-tam pratijānīte | gaṇeṣam pratiṇipatyāham sandehānān ni-varttaye (read nivṛttaye) | śikṣām anupravakṣyāmi vedānām mūlakāraṇam | gaṇādhipatim ānamya vedānām grantha-trayānām ādikāraṇam | śikṣām vedasthasandeham nivāra-ṇāya pravakṣyāmi Bhāradvājamuninoktam ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhimatā | vyākhyātā Lakṣmaṇākhyena Jaṭavallabhaśāstrinā || śaṣṭiślo-kaparyyantaṁ mayā vyākhyānam kṛtan tataḥ || karakṛtam aparādham kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

Size: $11\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Mantrapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gr̥hyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C' used for the edition of the *Āpastambīya Gr̥hyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

Size: $13\frac{3}{8} \times 1\frac{3}{8}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The *Āṅgīrasa* year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeṣādri. See above No. 15.

Character: Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the *Mantrapāṭha* or the Prayer Book of the *Āpastambins*' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—|avighnam astu om|praṇipatya mahādevam Haradattena dhimatā | ekāgnikāṇḍamantrāṇām vyākhyā sammyag vidhiyate || 1 | tatra tādadāryā¹ ādito vaiśvadevamantrān adhiyate | etc.

F. 57:—ity ekāgnikāṇḍe prathamah praśnas samāptaḥ ||

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-
citā sampūrṇā || visargabindvaksara° etc.

The date is given in the following colophon:—āṅgīra-
savarsam | cittiramāsam | 24 tithi | aṣṭami tiruvonana-
ksatrattile | aparāṇhakālattile muḍiṇcutu || hariḥ om śubham
astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-
sūnūnā sammyaṇ mantrabhāṣyaṁ samāptam ||

¹ The Telugu edition reads: tatrācāryyā.

28.

WHISE No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{2}$ in., 62 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.

Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atīndriyārthavijñānaṃ prāṇamya brahma śāśvatam | taittirīyapadādīnaṃ vakṣyāmi svaralakṣaṇam || anena ślokena parāparabrahma prāṇamapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. ... svaralakṣaṇajñāne phalāntaram apy asti | tannirṇita-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyīti nāḍāgamaśamkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇānām prakṛtau svarau || etc.

It ends:—arūpāniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutīś cānukṭā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāśyāmaḥ | sahasraśīrṣam devam | sa vā eṣa puruṣonṇarasamayāḥ | ityādi | anyepīti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra ṇu vocam cikitūṣe sa tvan naḷa-plavo bhūtvā | sa vācas pate hrd iti vyāharat || om iti svarapañcāśacchlokī vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyāṛakke (read viyārakki?) rammaile Egādesil (?) erudiñśadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atīndriyārthavijñānam prapamya brahma śāśvatam | taittirīyapadādinām vakṣyāmi svaralakṣaṇam || udāttaś cānūdāttaś ca varṇānām prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārththe pade bhedepi tat supām | dvir uktā ca grhepy evaṃ dvidhemgyāmṣe vibhaktiḥ || 1 ||

It ends:—nyamsvaryuyyañ cidānāvyaśasaumyaś ceti tādr-śāḥ | anyepy addhyayanāt bodhya aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.

29.

WHISH No. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrī-mantrapaddhatim | etān diṣṭyā^{*} khilās santas santuṣṭās

* This word is not quite clear, perhaps drṣṭyā? Should it be drṣṭvā-khilān?

santu santatam | prathamam śrīmahāganapate(r) nyāsavi-
dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvand-
ano viṣtare(read °ro)paviṣtas san ityādi granthārttthotra
likhyate | etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-
yānnan tu pāyasam | balāya tilatailam syāt sārasvatāya
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prīṭhaye kadali-
phalam | āpūpaṃ vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 17\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-
mīśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-
Sūtras*), by *Somanātha*, the pupil and younger brother of
Veṅkaṭādriyajvan, and the son of *Sūri Bhaṭṭa*, of the
family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq.,
and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandiniyām vācam
sa kopi mama vallabhasārvabhaumaḥ | vaṃśopi yatpari-
grhitatayā vibhakti¹ vācālatām tribhuvanaikavimohayantīm |
adhigamya kalām akhilam agrabhavād Veṅkaṭādriyajva-
gurerāḥ² | vacanair anatipracurair vyākurve śāstradīpikām
viśadavibudhāḥ³ prañamya mūrdhna bahudhā vaḥ prār-
tthaye kṛtāvasyām arpayata dr̥ṣam sūksmām nindata parato-
bhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-
ddhyāyatanūbhavasya Veṅkaṭādriyajvagarucaraṇānuja-So-

¹ bibhartti, Ind. Off. MS.

² Read °guruḥ.

³ viśadam || 2 || vi° Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyākhyā-
yām mayūkhamālikāsamākhyāyām dvitīyasyāddhyāyasya
caturtthaḥ pādaḥ || hariḥ om | śrīgurubhyo namaḥ |

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Sivagītā* in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | pañcākṣaratanuṃ pañcavadanam prañavam śivam | apārakarunārūpaṃ gurumūrttim ahaṃ bhaje | Sūta uvāca | athātas sampravakṣyāmi śuddhaṃ kaivalyamuktidaṃ | anugrahān maheśasya bhavaduḥkhasya bheṣajam || 1 || etc.

It ends:—ity uktvā prayayus sarve sāyamsandhyāṃ upāsitaṃ | stuvantas Sūtaputran te santuṣṭā gomatītaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogasāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ || śrīśivāya namaḥ || hariḥ om ||

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 ("Kollam 997 āmatadhanumāsaṃ", at the end of the *Kaivalyanavanīta*) i. e. A. D. 1822.

Character: Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).
See Aufrecht-Oxford 72b.

It begins (f. 9):—*śrīgaṇapataye namaḥ | kailāsaśikhare
ramye bhaktānugrahataḥparā[h]¹ pranamya pārvatī bhaktyā
śamkaram paripreccati | 1 | śrīdevy uvāca | om namo
devadeveśāparātppara jagatguroh² sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me | 2 |*

F. 22b ends:—*sadā śivo bhavety eva satyaṁ satyaṁ na
saṁśayaḥ na (gu)ror adhikaṁ na guror adhi(ka)ṁ na guror
adhikaṁ na guror adhikaṁ | hariḥ ||*

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara*
(ff. 23—27).

F. 23 begins:—*hariḥ dinam api rajanīśāyampṛātaḥ
śīsiravasante punar āyātaḥ kāla(h) kṛīdati gacchaty āyus
tad api na muñcaty āśāpāsam | bhaja Govindam bhaja
Govindam Govindam bhaja mūḍhamate | 1 |*

Ff. 26b—27:—*dvādaśamañjarikābhir ihaiśā śiṣyānām
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante
narakam anekam | bhaja Govindam | 24 || iti śrīmat-
para(ma)hamsaparibhṛāmlākārya (read °parivrājakācārya)-
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottram sampūrṇam || śrī-Śaṅkarācāryaviracire svāmine
namaḥ śrīvidyārūpyasvāmine namaḥ ||*

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—*bandhaḥ karmany atha bahuvidhe strīguhā-
yām praviṣṭaḥ pumsor etakāṇa śakheḥlite (??) śonite varttamā-
naḥ vitppankothaikramibhi[h]r abhitas tāḍitaḥ pīḍitātmā
yāvat | etc.*

F. 28b ends:—*sasnehabhyām paravaśatayā puṣpyamāṇaḥ
pitṛbhyām kṛīḍālaulyam prathitabahucaṇpalyam ullaghya*

¹ °talparā for °tatparā. Grantha MSS. frequently have lp for tp.

² Read devadeveśa parātppara jagadguro?

bālyam dvaitīyikaṃ puram ātha vayaḥ prāpnuvat dṛptacitto
lakṣmī jāneta tava vada yugaṃ vismaren māsma
bhūpaṃ ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalītau puṇya-
pāpe viśirṇṇe māyāmohe kṣayam adhigatau naṣṭasanne-
havyṛttau śabdātītaṃ triguṇarahitaṃ, etc.

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam
amalaṃ śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-
puttraśṭakam yaḥ prātaḥkāle pāti mahatāṃ vyayātinirvāṇa-
divam | Vyāsaputraṃ ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in
2 Paṭalas (ff. 66).

33.

WHISH No. 32.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa*,
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-
kāriṇām vedāntaprasthānatrayan nirmāya tadanvālocanā-
sama(r)tthānām mandabuddhinām anugrahārtham sarvave-
dāntasiddhāntasaṃgraham ātmabodhākhyam prakaraṇan
didaṛśaiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmātīrttharatasya na kiñcid avaśi-
ṣyata iti bhāvaḥ ॥ iti śrīmat-paramahansa-parivṛājakācāryya-
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-
cāryya - viracitātmabodhaprakaraṇasya tīkā samāptā |
hariḥ | om |

34.

WHISH No. 33.

Size: $14 \times 1\frac{7}{8}$ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48*—67*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāṇa*, in 6 Aṃśas.

It begins:—om nārāyaṇan namaskṛtya naraṇ caiva narottamam | Vyāsaṃ sarasvatīn devīm tato jayam udīrayet || prañamya viṣṇuṃ viśveśabrahmadīn prañipaty ca | gurum prañamya vakṣyāmi purāṇaṃ vedasammitam | itihāsapurāṇajñam vedavedāṅgapāragam | dharmmaśāstrārthataṭva-jñam Vasiṣṭhatanayātmajam | Parāśaram sukhāsinam kṛtapūrvāhnikakriyam | Maitreyaḥ paripapraccha prañipatyābhivādya ca | etc.

The Ist Aṃśa ends (f. 55):—devarṣipitṛgandharvayakṣādīnān tu sambhavam | bhavanti śṛṇvataḥ pumso devādyaḥ varadā mune | iti śrīviṣṇupurāṇe prathamamśe dvāvimśoddhyāyaḥ || prathamomśas samāptaḥ ||

The IInd Aṃśa ends (f. 76):—iti bharatanarendrasāravṛttam kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalamatir eti nātmamoham bhavati ca saṃsaraṇeṣu muktiyogyaḥ || iti śrīviṣṇupurāṇe dvitīyemśe ṣoḍaśoddhyāyaḥ | hariḥ om | dvitīyomśas samāptaḥ | om |

The IIIrd Aṃśa ends (f. 117):—pumsām jaṭābharāṇamaulavatām vṛthaiva moghāśinām akhilaśaucanirākṛtānām | toyapradānapitṛpiṇḍabahiṣkṛtānām sambhāṣanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśoddhyāyaḥ | hariḥ om.

The IVth Aṃśa ends (f. 171b):—etad veditvā na nareṇa kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat tanayātmajā(d)yaḥ kṣetrādāyo ye tu śarīratonye | ityā-

dimahāśriviṣṇupurāṇe caturtthemśe caturviṁśoddhyāyaḥ ||
caturtthāmsas samāptaḥ || hariḥ om ||

The Vth Aṁśa ends (f. 252):—śrī-Parāśaraḥ | ity ukto-
bhyetya pārthābhyāṃ yamābhyāṃ ca tathārjjunaḥ | drṣṭāṇ
caivānubhūtaṇ ca sarvam ākhyātavāms tadā | Vyāsavākyaṇ
ca te sarve śrutvārjjunamukheritam | rājye Parikṣitam kṛtvā
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa
mayoditam | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-
tam || iti śriviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyaḥ ||
śrīkrṣṇāya namaḥ ||

The VIth Aṁśa ends (f. 276b):—iti vividham ajasya
yasya rūpam prakṛtiparātmamayam sanātanasya | pradiśatu
bhagavān aṣeṣapumsām harir apajanmajarādikām samr-
ddhim || iti śriviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ || om
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||
samāptaṣ ṣaṣṭhomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇam
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-
ktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam
idaṃ purāṇam Śeṣasūriṇā || om.

35.

WHISH No. 34.

Size: 9 $\frac{1}{2}$ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by Bhaṭṭa
Nārāyaṇa, a son of *Veṅkaṭādri*. See Mitra, Notices,
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-
kaṭākṣasaraṇim samprāpya te patmabhū(r) brahmāṇḍāni
karoti rakṣati harir hantiśvaro līlayā | trayyante puruṣaḥ
parātpara iti khyātopi samvitkale sā kṣātheti ca sā parā
gatiḥ iti tvayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhīḥ | lalitadeśikādeśād vyākhyām Nārāyaṇa sphuṭam | sa-
hasrasya rahasyānām nāmnām viracayāmy ahaṃ | etc. . .
vyākurmmahe | śrīśrīmāteti | śrīr aiśvaryyam, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-
nāma-stotravyākhyā jayamamgaḷākhyā sampūrṇā śrīmahā-
tripurasundarīcaraṇāravindayor nnityabhaktir astu mama |
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu
gurucaraṇāravindābhyān namaḥ om ||

36.

WHISH No. 35.

Size: 11 × 1½ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on
Jaimini's Mīmāṃsā-Darśana, by *Khaṇḍadeva*, the son of
Rudradeva, extending from the beginning of the second
Adhyāya to the end of the first Pāda of the third Adhyāya.
Besides, there is a lacuna from the end of the 2nd to the
beginning of the 4th Pāda in the second Adhyāya.

It begins:—śrīmahāganapate n(a)maḥ śubham astu śrīma-
hāganapate n(a)maḥ | śubham astu evam upotghātaprasaktā-
nuprasakte mantralakṣaṇāḍau samāpte yatprasamgena
yad āgatam tatsamāptau tatbuddhis sañjāyata iti nyā-
yena bhāvārthādhikaraṇoktadhātvarthakaraṇatvasya upa-
sthite, etc.

In margine: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāsruti syāt
nidhanārthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣaṃ guṇāt
bhāvanābheda iti prayojanam pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-dhalakṣaṇayā prayogadarśanena, *etc.*

F. 115b:—kartur vā śrutisaṃyogāt || II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bhedā-ddhyāddhyeya (sic) caturtthāṃghreḥ || iti śrī-Khaṇḍadeva-kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ || śrīguru° *etc.*

F. 173b:—vyavasthā vārtthasya śrutisaṃyogāl lingasyā-rtthena sambandhāl lakṣaṇārtthā punaśrutih || III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramatthya vi-vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-ram amuṃ vedaṃ tathā vāsukim | yad dhālāhalasamjñam eva kalitaṃ granthāntaram sajjanaiḥ śrīkṛṣṇasya tu bhū-ṣaṇāya sa paraṃ yaḥ kaustubhākhyo maṇiḥ || śrī-Rudra-devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-khyoṣeṣāddhyāye pāda ādyāyaṃ || śrīmatpūrvottaramīmāṃ-sāpārāvārīṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamāḥ pādaḥ || śrīmahāganapate namaḥ || śubham astu hariḥ om ||

37.

WHISH NOS. 36 A AND 36 B.

Size: 2 Vols., $15\frac{1}{2} \times 1\frac{3}{8}$ in., 205 leaves (ff. 124—205 in vol. II), from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujvalā*, a Commentary on the *Āpastambīya Dharma-sūtra*. No. 36 A contains the first Praśna, No. 36 B the second Praśna.'

This is the MS. 'G. U.' used by Dr. G. Bühler for his second edition of the *Āpastambīya Dharmasūtra* (Bombay Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaṁ paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṁ yathā kathā ca vidyayaikādaśa || om pāṇigrahaṇād adhi grhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi grhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || ... krodhisamvatsaram kannimāsam yettānteti ujvalā samāptā || śrīrāmārppanam || Nārāyaṇasya granthas samāptaḥ ||

38.

WHISH No. 37.

Size: $9\frac{1}{2} \times 1\frac{5}{8}$ in., 13 + 117 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

Scribe: Venkūsudhīvara Śaṇḍa.

Character: Grantha.

(1)

The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyaḥ | atha navādītas samānākṣarāṇi | dve dve savarṇe hrasvādīrghe | na plutapūrvam | ṣoḍaśādīta svarāḥ | śeṣo vyañjanāni, etc.

It ends:—saṁsadam gacched ācāryyasamśadam iti || atha catasro dvādaśa || iti dvitīyapraśnaḥ prātiśākhye samāptaḥ || hariḥ om śubham astu |

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ prānamyāham gaṇeśacarāṇa-
dvayam gurūṇ api girāṇ devīm idam vaksyāmi lakṣaṇam |
vyākhyānam prātiśākhyasya vikṣya vārarucādikam | kṛtan
tribhāṣyaratnam yat bhāsate bhūsurapriyam | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivarāṇe dviti-
yapraśne dvādaśoddhyāyah || samāpto dvitiyapraśnaḥ || hariḥ
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-
male pakṣe proṣṭhapadarkṣake kavidine dvādaśyupetehani |
granthaś cottararatnaśabdāmītaśrīmattribhāṣyābhīdha śrī-
mad-Vemkusudhīvarena likhitaś Śaundēna śāstrottame ||
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

Size: 17 $\frac{5}{8}$ × 2 in., 175 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: The Yuvaṇ year in which the MS. was written
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.
1815/16.

Scribe: The son of Śeṣādri. See above Nos. 15 & 27.

Character: Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-
kṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-
drādīmahāśrajaḥ || pravarttitaḥ (read pravṛttitaḥ) parā-
nandakṛṣṇakṛiḍānuvarṇitā | tannivṛtyā parānandaparāro-
honuvarṇyate || evaṇ tāvad daśamaskandhe bhūbhārāvata-
raṇāya nijabhūtibhūṣitayaduvamśasya yaduvamśāvata-
ritasakalāsuraṇmśasya bhagavata śrīkṛṣṇasya taducitapra-
vṛttividāmbanena tacchravaṇasmarāṇādīparāṇām pareṣāṃ
ānandakāraṇam kṛiḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttiḥ tasya yathāmati-
vyākhyānam ārabhyate tatra mausalaprasaṃgārtham pūr-
vaskandhārtham anuvadati ślokadvayena || kṛtvā daityava-
dham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramaṁ(read pārama)hamsyāyāṁ samhitāyāṁ ekatrimśoddhyāyah || śrī-kṛṣṇāya namaḥ || evaṁ ekādaśaskandhabhāvartthapadadipikā | svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā | idānīn nātigūdharttham śrīmat-bhāgavatam kva nu | mandabuddhir aham kṛṣṇe prema kim kin na kārayet || ajñānaddhvāntabhītānām bhaktānām bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṁ || yodvayātmābhīdhānena lokam rakṣann ajījanat | tasya pādayugacchatram mūrddhni vidhāryyatām || ekādaśaskandhavyākhyāparipūrṇā || śrīkṛṣṇāya satyabhāmāsahitāya namaḥ || vatsare ca yuva uttarāyaṇe kumbhamāsam adhige divākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhaṭikā ślokaḥ prasammitā | Śeṣaputreṇa viduṣā samūhyāśābdikair asau || binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇāpāṅgalasaddṛśaḥ | *etc.*

It ends (f. 175):... nama iti dvābhyām || namas tasmai bhagavate vāsudevāya sākṣiṇe | ya idam kṛpayā kasmāi vyācacakṣe mumukṣave || vyācacakṣe vyākhyātavān || yogīndrāya namas tasmai śukāya brahmarūpiṇe | samsārasarpadaṣṭam yo viṣṇurātam amūmucat || iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyah || śrīkṛṣṇāya namaḥ || dvādaśaskandhaḥ pūrṇaḥ || bhāvartthadīpikām etām bhagavatbhaktavallabhām | śrī-Parānandapādābhjābhṛṅgaśrī-Śrīdharokarot || ... śrīgurum Paramānandam vanda ānandavigraham | yatkrpālavaleśena Śrīdharas sukṛtas sukhi || om dvādaśas skandhas samāptaḥ || hariḥ om ||

yuvābhīdhānebda udagdiśaṅge hy anantarātne (?) śīśīrarttubhānau | māse ghaṭe pakṣa ihāvadātaglaurākāyām likhitam mayedaṁ || satīkan dvādaśaskandhamūlam Śeṣādrisūnūnā | Viśvāmītrānvayamahāpaṁkottbhavadinaṁ kṛte || hariḥ om || śrīgurubhyo namaḥ || binduśṛṅgākṣarair *etc.* ... śrīparadevatāyai namaḥ || śrīsarasvatyai minākṣyai namostu om śubham astu hariḥ om ||

40.

WHISH No. 39.

Size: $7\frac{5}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śrī-bhagavatgītāśāstramahāmantrasya | Vēdavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānācchandāmsi | evamprakārīṇi cchandāmsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | śocyān anvaśocas tvam prajānāvādāms ca bhāṣasa iti bījaṃ | sarvadharmmān parityajya mām ekaṃ śaraṇaṃ vrajeti śaktiḥ | ūrddhvamūlam adhaśśākham aśvatthaṃ prāhur avyayam iti kilakaṃ | śrībhagavatsamārādhanaṛthe jape viniyogaḥ | etc.*

The text begins (f. 2):—*Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | etc.*

F. 5b:—*viṣṭya saśaraṇ cāpaṃ śokasaṃvignamānasaḥ || śokasaṃvignamānasa iti || iti on tat sad iti mahābhārata śatasahasrikāyāṃ saṃhitāyāṃ vaiyāsikyāṃ bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde arjunaviśādayogo nāma prathamoddhyāyaḥ ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde sakalavedaśāstrapurāṇasaṃgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śrīvāsudevārpaṇam astu |*

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{7}{8}$ in., 190 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharasvāmin*, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmattagajārohaṇavallabhau | sāraththam arjunasyājau kurvan gītāmṛtan dadau | lokatrayopakārāya tasmai kṛṣṇātmāne namaḥ | . . . śrīmādhavaṃ praṇamyaṥa devaṃ viśveśam ādarāt | tatbhaktiyantritaḥ kurve gītāvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhārīṇādhunā | Śrīdharasvāminā proktā gītāṭikā subodhinī || iti śrībhagavatgītāṭikāyāṃ subodhinyāṃ Śrīdharasvāmi-kṛtāyāṃ paramārththanirṇayo nāma aṣṭāśododhyāyaḥ || śrīkṛṣṇāya paramātmāne namaḥ || svaprāgalbhyabalād vilokya bhagavatgītāṃ tadantargatan tatvaṃ prepsur upaiti kim gurukṛpāviyūṣadrṣṭim vinā | asya svāñjalīnā rahasyajaladher āditsur antarmmaṇināvartteṣu na kin nimajjati janas satkarpadhāraṃ vinā || hariḥ om *etc.*

42.

WHISH No. 41.

Size: 9 $\frac{3}{8}$ × 1 $\frac{5}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.

Character: Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara* of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kīlakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanāñ caiva nāmāny argalakīla-
kam | hrdayaṇ ca dalañ caiva ddhyānam kavacam eva
ca | mātmyaṇ ca japeṇ nityam aṣṭamyāñ ca viśeṣataḥ |
sarvasaubhāgyam āpnoti[m] dehānte ca labhet gatiṃ |
om | pādāyora vārābhyo namaḥ | nitāmba nārasimhyai
namaḥ | etc.

F. 5b:—iti śrīdevīmāhātmye argalastotram samāptam ||

F. 7:—iti śrīdevīmāhātmye kilakastotram samāptam ||
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhr-
dayam guhyam śruṇuṣvaikāgramānasaḥ | hrām hrīm hrībi (?)
ai hrīm śrīm klīm jaya jaya cāmūḍhike tridaśamaku-
ṭakoti saṃghaṭṭacaranāravinde sāvitrī gāyatrī sarasvatī
mahāhikṛtahāriṇe bhairavarūpadhārīṇi prakatitadamṣtro-
gravadane ghore ghoranayane jvalajvālāsahasraparivṛte, etc.

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varam labdhvā Surataḥ kṣatriya-
[r]ṣabhaḥ | sūryyāj janma samāsādyā sāvarṇir bhavitā
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvan-
tare devīmāhātmye surathavaiśyavarapradānan nāma tra-
yodaśodhyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also
foliated separately by letters, viz. ka, kha, etc.

End:—īśānakonekṣamkṣetrapālāyana namaḥ | aṣṭadalabāhye
devyās tad dakṣiṇāntam gaṃgaṇapataye namaḥ | paṃpara-
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |
ḍamvaṭukabhairavāya namaḥ | dūṃdurgāyai namaḥ | paṇtipū-
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare
devīmāhātmye paṇtipūjārahasyan nāma trayovimśo (pañca-
vimśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo
namaḥ | śivāya namaḥ | hariḥ om ||

43.

WHISH No. 42.

Size: $11\frac{3}{4} \times 2$ in.; (3) + 97 + (4) leaves, about 10 lines on a page.

Material: Palm leaves.

* These MSS. generally read śruṇu- for śṛṇu-.

Date: An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

Scribe: Ananta Nārayaṇa.

Character: Grantha.

(1)

The *Kulārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (i) upaśrutinām anyeṣām upaśrutiriyam sadā | śruṇ(ut)am sarvavirāṇām caranam smaranam mmamā | guruṃ gaṇapatiṃ durgām kṣetreṣam śivam arca- (read acyū?)tam | brahmānam girijām lakṣmīm vāṇīm vande vibhūtaye | anādyāyākhilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(sic)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) | mūleśa parameśāna karuṇāmṛta-vāridhe | asāre ghorasamsāre sarve[da]du(h)khamalīmasāḥ/etc.

F. 17:—iti śrīkulārṇave ūrdhvāmnāyamāhātmye tritiyollāsaḥ ||

F. 27:—iti śrīkulārṇavamāhātmye rahasye sarvāṅgamottame kulādivyādikathanam pañcamollāsaḥ ||

The 7th Ullāsa ends on f. 37, the 8th U. on f. 44b, the 9th U. on f. 51, the 10th U. on f. 56, the 11th U. on f. 61b, the 12th U. on f. 67b, the 13th U. on f. 72b, the 14th U. on f. 78, the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrīmatkulārṇave mahārahasye sarvāgamottame mokṣapāde kulāvivāhapraśamsan nāma sapta-daśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilaharimaddhyevirājan-manidvīpe kalpakavāṭikāparivṛte kādambavāṭojvale ratna-stambhasahasranirmmitasabhāmāddhye vimānottame cintā-ratnavinirmmite janani te siṃhāsanam bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaram suniyatam tasyām malas-

yācirāt cittāmbhoruhamāṇḍape girisutā nṛttam vidhatte sadā
vāṇivaktrasaroruhe jaladhijāgehe jaganmaṅgaḷam || 16 ||
śrīmahātripurasundaryyai namaḥ | karkṛtam aparādham
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ
candraśekharaguṇānikīrttanam nīlakaṇṭha tava pādaseca-
nam sambhavantu mama janma(ni) janmani | idaṃ pustakam
gurunujanā Ananta - Nārayaṇa - likhitam | śrīgurubhyo
namaḥ | hariḥ om śubham astu ||

44.

WHISH No. 43.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādikeśāntastuti* by *Śaṅkara*, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the *Kāvya-mālā*, Part II, pp. 1—20.

It begins: — hariḥ | nābhinālikalolambabhaṃgīvāṇītapah-
phalam | kuṇḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahaḥ |
alīkalocanātopād alīkam rataye dadat | vipralambham pura-
strīṇām puṣṇat tejo bhajāmahe | giripāthodhipāthojasada-
nānandadhoraṇiḥ | padaṃ kurve namasyānām umālakṣmī-
sarasvatīḥ | bhagavatpādapādādikeśastutyā madhusrutā |
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī || iha
khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahāḥ
paramakāruṇikāgraganyāḥ sarvajñāśikhāmaṇayaḥ śrī-
Śaṃkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu
jijñāsyāṇ jagaj janmādikāraṇam sakalopanīsatgamyam
saccidānandādvayam pratyagabhinnam viṣṇvākhyam brahma
mukhyādhikāribhyaḥ karatalabadaravat sphuṭam pradar-
śya mandādhikāriṇām anujighṛkṣayā nirviśeṣam param

brahma sākṣāt karttum anīśvarāḥ ye mandās tenukampyante
saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya saka-
laśrutismṛtipurāṇavacanaiś śuddhasatvopahitātvena sātvika-
sevyatvena cāvagatasya śamkhacakraśārṅganandakakau-
modakīrūpapañcāyudhālamkṛtasya garuḍavāhanasya śeṣa-
śāyinaḥ śrīmahālakṣmībhūmideviśametasya kaustubhaśrī-
vatsamuktābharanākīrītakāṭakāṅgadādisarvābharanabhūṣi-
tasya sakalalokātiśayālusaundaryyasimnaḥ niratiśayadayāsu-
dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato
nārāyaṇasya pādādikeśastutin tadupāsana-rūpām sakṛt pā-
ṭhamātreṇa sakalapuruṣārthasandohinīm dvipañcāśatslokāt-
mikām karttum ārabhante || tatrātau varṇyate śamkho bhu-
jāgrevasthito hareḥ | nilaśailaśikhārūḍhacandrabimbaśriyaṃ
vahan || lakṣmībharttur bhujāgre kṛtavasati sitaṃ yasya
rūpaṃ viśālaṃ, etc.

It ends:—paramānandam ātmasvarūpaṃ praviśati tatraiva
liyate brahmānandasvarūpeṇāvatīṣṭhata iti siddham || iti
śrīmatparamahansa-parivrajakācāryya-śrī-Govinda-bhagavat-
pūjyapādaśiṣya-śrī-Śamkara-bhagavatpādakṛta-śrīviṣṇupādā-
dikeśaparyyantastute(r) vyākhyā saṃgrhitā samāptā || hariḥ |
om |

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,
in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,
165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine |
nāthāya rukmiṇiśāya namo vedāntavedine | Arjuna uvāca |
yad ekaṃ niśkalaṃ brahma vyomātītan nirañjanam | apra-
tarkyaṃ anirdeśyaṃ vināśotpattivarjitam | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu
parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde a-
dvaitavāsanā nāma prathamoddhyāyaḥ ||

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-
ddhyāyaḥ ||

It ends:—sarvacintāvinirmuktan niścintam acalaṃ
bhavet | on tat sad iti śrībhagavatgītāsūpaniṣatsu para-
brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde advaita-

vāsan nāma tritīyoddhyāyaḥ || śrīkṛṣṇārpanam astu śrīguru-
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

45.

WHISH No. 45.

Size: $10 \times 2\frac{1}{8}$ in., 36 + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

Character: Grantha.

The *Ratirahasya*, a treatise on Kāmaśāstra, in 10 Pa-
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362.
Burnell has *Vaiṇyadatta*, Eggeling *Vainyadatta*, for *Vai-
dyadatta*.

It begins:—yenākāri prasabham acirād arddhanārīśvara-
tvam dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor
mmitram sa jayati mudān dhāma vāmapracāro devaś śrīmān
bhavarasajuṣān daivatam cittajanmā | parijanapade bhṛmga-
śrenipikāḥ paṭuvandino himakarasitacchatram mattadvipo
malayānilaḥ | kṛṣṭatanudhanurvallī līlākāṭākṣaśarāvalī mana-
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 || Kokkokanāmnā
kavinā kṛtoyam śrī-Vaidyadattasya kutūhalena | vilokyatām
kāmakalāsu dhīraiḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣapuṣasārasamgrahaḥ || iti ratirahasye
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

Size: $9\frac{1}{4} \times 2\frac{1}{2}$ in., 51 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated
'Calicut 1825'; the MS. may be about 50 years older.

Character: Grantha.

The *Sūryasataka*, by *Mayūra*, with a Commentary by
Anvayamukha.

It begins:—jambhārātībhakumbhotbhavam iva dadhatas sândrasindûrarenûm raktās siktā ivaughair udayagiritatī-dhātudhārādravasya | *etc.*

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāsritā(nā)m ādhipatyasānniddhya-sambhavād eva muktiḥ kumbhayor udbhava udbhūtir bhūmā yasya tam, *etc.*

After verse 100 follow the text and commentary of the verse, ślokalokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—om | śivāya namaḥ || sūryyaśataka-ślokavyākhyānagranthaṁ sampūrṇaṁ hariḥ om || śrīgurubhyo namaḥ || om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ | upāśyo ya svarūpeṇa tam ādityam ahaṁ bhaje | tatra bhavān Mayūro nāma mahākavir antaḥkaraṇādīsarvā-vayanirvṛtisiddhaye sarvajanopakārāya ca hiraṇyagarbha-pramukhasarvakarmmanyopāśya(sya) yajurupaniṣadupapādi-tanijopāśanasāddhyasāddhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvarttino bhagavata ādityasya stutim ślokaśatena praṇītavān | tasyā stuter vivaraṇaṁ bālasukhabodhanāyā-nvayamukhena kriyate || om sūryyāya namaḥ ||

47.

WHISH No. 48.

Size: $9\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śrīyaḥ patim athāmantrya gate de-varṣisattame | harṣotphullānanā Satyā mādhavam punar abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaṁ ca dīpān haripūjanaṁ ca | dānam vrataṁ brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe
kārttikamāhātmye triṃśoddhyāyaḥ || śrīkṛṣṇāya namaḥ |
yādṛśaṃ pustake dṛṣṭvā tādṛśaṃ likhitam mayā | abaddham
vā subaddham vā mama doṣo na vidyate ||

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayaḥ | skānde purāṇe
bhavatā vaiśākhasya ca vaibhavam | asmākaṃ kathitaṃ
pūrvam śrutaṃ cāsmābhir eva ca | tat bhūyaś śrotukāmā-
nāṃ vistarād vaktum arhasi | Sūtaḥ | purā brahmāṃga-
bhūtena, etc.

It ends:—ṛṣiṃ āmantrya tān sarvān Sūtaḥ paurāṇiko-
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśo-
ddhyāyaḥ || śrīgurubhyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).
Mr. Whish gives the title '*Rudra-nyāsaṃ*', but probably
it should be '*Pañcāṅgarudraṇyāsaḥ*'. The Mantras belong
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-
ṅgarudrāṇāṃ nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇāṃ nyāsapū-
rvakaṃ japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ | yā
te rudra iti śikhāyāṃ | yā te rudra śivā tanūr aghorāpā-
pakāśini | tayā nas tanuvā śantamayā giriśantābhi cākāśhi |
asmin mahaty arṇava iti śirasi | asmin mahaty arṇavanta-
rikṣe bhavā adhi | teṣāṃ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇīti lalāte | sahasrāṇi lalāte | sahasrāṇi sahasraśo
ye rudrā adhi bhūmyām | teṣām sahasrayojaneva dhanvāni
tanmasi | etc. See Taitt. Samh. IV, 5, 1, 1; 11, 1.

F. 26:—evamrūpiṇam eva ddhyātvā dvijas samyak tato
devayajanam ārabhet || athāto rudrasnānārcanābhīṣekavi-
dhim vyākhyāsyāmaḥ | ādidevatīrthe snātvā | udetya śuciḥ
prayato brahmacāri śuklavāsā tasya dakṣiṇāpratyakdeśe
tanmukhaṁ sthitvā ātmani devatā sthāpayet ||

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gās sam-
vatsaraḥ | svarṇābharanābhūṣitāḥ | ṛṣabhañ cādrikārāḥ |
aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanaḥ ||
śubham astu śrīgurubhyo namaḥ | asya śrīrudrādhyāya-
praśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ |
saṁkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudraḥ
paramapurūṣo devatā | agnikratuḥ caramāyām iṣṭakāyām
śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32b):—kuṁkṣis saptasamudraṁ
bhujagīrīśikharaṁ saptapātālapādaṁ vedam vaktraṁ śadam-
gaṁ daśadiśi vadanam divyalingaṁ namāmi | om gaṇānān
tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi*, with an
enumeration of the great benefits, temporal and spiritual,
to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulañ haviś(?) Śibikulam babhūva |
tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smai-
mam (read smemam?) adhīte | sa ha sma rājā bhavati | sa
kiñcit prāpyāntarhitāḥ | sobravīt | yo mām itihāsam grā-
hayet | parasmai dadyām iti | tato brāhmaṇaḥ | saṁyogaṁ
sayyayujet(?) || 1 || tam ādityāt puruṣo bhāskaravarṇo niṣkram-
ya | sa enam grāhayañ cakāra | tam aprechat koṣīti | vā vṛṣā-
darvir iti | tasmād ya imam itihāsam adhīte | ādityalokosya
kāmacāro bhavati | tasmād ya imam itihāsam upanīto
mānavako grhṇīyāt | grhītvātha brāhmaṇān cchrāvayet |
medhāvi bhavet | varṣasatañ ca jivet || 2 ||

F. 2b:—atho khalv āhuḥ | vedasammitoyam itihāsaḥ |
dharmañ carati nādharmmaṁ | satyaṁ vadati nāṇṛtaṁ |

dirgham paśyati mā hrasvaṃ paraṃ paśyati māparam | ro
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone,—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam iti hāsaḥ | brahmāditya purogāya | purogaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahubhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ | brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān mucyate | dyas (?) tu parvabhīḥ | dine dine gayātule bharyāṃ gayapañcake || 30 ||

It ends (f. 10):—ete dve dhanam āryyānām mantrāś caiva vratāni ca | mantrāś ca vā vratāni ca namo namaḥ on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān trivṛt te śiro gāyatraṇ cakṣu stoma ātmā sāma te tanūr vāmadevyam brāhadrathantare pakṣau yajñāyajñīyaṃ pucchaṃ chandāṃsy aṃgāni dhiṣṇiyāś śaphā yajūṃṣi nāma | suparṇosi garutmān divaṃ gaccha suvaḥ pata || hariḥ om || 30 || itihāsam samāptā śṛigurave namaḥ śṛisarasvatyai namaḥ śṛīramacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of Parīṣiṣṭa. The same work in the Bodleian MS. Walker 144, ff. 203—204 b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Parisīṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | samśayam paripr-cchanti vyāsam dharmmārthakovidam | katham vā kṣīyate somaḥ kṣīṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | etc.

It ends (f. 12b):—yaś ca rājā dvijātinām tasmai somātmāne namaḥ | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam śaṇmukham gurum | gaṇeśān nandimukhyāṃś ca śivabhaktān mahāmunīn | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | ... puṇḍarikapurādhiśam puṇḍarikājināmbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavāñ jaiminir dhīmān puṇḍarikapure purā | etc.

It ends (f. 25):—traivarnikeṣv in[n]atamo ya[y] enam nityam kadācit paṭhatīśabhaktitaḥ || 124^{*} || pādām vāpy arddhapādam vā ślokaṃ ślokārdham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinam arcayet | kṛpāsamudram sumukhan triṇetraṃ jaṭadharam pārvatīvāmbhāgam | sadāśivam rudram anantarū-

* It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareṣaṃ hr̥di bhāvayāmi | śivaci[m]dambaram
iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmanipadam
mokṣam eva samaśnute | ayan dānakālasuhr̥ndānapātram
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
bhaktim eva sthirān dehi mahyaṃ kṛpāśīla śaṃbho kṛtā-
rtthosya tasmāt | hariḥ om vedapādastavaṃ sampūrṇam
śubham astu śrīmahādevyai namaḥ.

49.

WHISE No. 50.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Raiga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ff. 36.)

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa
śrutam sarvaṃ mayādhunā | trailokyāntargataṃ vṛttan
tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny
āyatanāni ca | gaṅgādīpā saritas sarvā itihāsāś ca Śaṃkara |
kāveryyāś tu prasamgena tasyāś tīre tvayā purā | prastutam
raṃgam ity uktam viṣṇor āyatanam mahat[] tasyāham
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-
śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhṛan raṃgamāhā-
tmyam uttamam | muktaś śubhāśubhe yāta^{*} tad viṣṇoḥ
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-
nāradasaṃvāde śrīraṃgamāhātmye śrīnavatīrthaprabhāva-
varṇanan nāma daśamodhyāyaḥ || śrīraṃgarājaya para-
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

* One MS. reads muktvaśubham śubham yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Āśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakūṣayor bhṛṣam | tad vaktum arhasi tvam hi śrotum kautūhalam hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇaṃ hatvā kumbhakarnaṃ mahābalaṃ | *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāne prathamoddhyāyaḥ ||

It ends:—iti śrījaiminibhārate āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddhyāyaḥ || śrīrāmacandrāya paragurave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

50.

WHISH No. 51.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., (4) + 155 + (8) leaves, 10 lines on a page.

Material: Palm leaves. Painted boards.

Date: Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

Scribe: Veṅkaṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

Character: Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan, ff.	1	— 97,
the Āśramavāsika	„ „	98 —136,
the Mausala	„ „	136 —145 b,
the Mahāprasthānika	„ „	146 —149 b,
the Svargārohaṇika	„ „	149 b—155 b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānaṃ dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttīryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tire gaṃgāyā vyādhavidha iva dvipaḥ | *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ | paśyatañ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhārata śatasahasrikāyām samhitāyām
 āsvamedhike parvaṇy aṣṭasaptatitamodhyāyaḥ || śrīkṛṣṇāya
 namaḥ || om śubham astu visargabindvaksaraśrīmgapādahi-
 nam mayā yal likhitam pramādāt | tat kṣantum arhanti
 dayālavālās santas sadā hastakṛtāparārdham || hariḥ om ||
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvaṇe
 māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau | vāsare
 vaniputrasya likhitam pustakan tv idam | āsvamedhikaparvan
 tu mudā Śeṣādrisūnūnā || hariḥ om śubham astu om || śrī-
 gurucaraṇāravindābhyān namaḥ ||

The Āsramavāsika Parvan begins (f. 98):—Janameja-
 yaḥ | rājyaṁ prāpya naravyāghraḥ pitṛpaitāmaham mahat |
 katham āsan mahārāje dhṛtarāṣṭre mahātmani | sa hi rājā
 hatāmātyo hataputro nirāśrayaḥ | katham āsit gataiśvaryyo
 gāndhārī ca yaśasvinī | *etc.*

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātipṛita-
 manās tadā | dhārayām āsa tad rājyaṁ nihatajñātibāndha-
 vaḥ || (f. 135:) iti śrīmahābhārata śatasahasrikāyām samhi-
 tāyām āsramavāsike parvaṇi ṣaṭcatvāriṃśodhyāyaḥ || śrī-
 kṛṣṇāya namaḥ || om || dhātunāmani hi hāyanepy avāgvar-
 tmasannihitalokacakṣuṣi | māsi karkāṭakanāmni pakṣake
 śyāmāle jalajaputravāsare | atrāśvinibhe likhitaṁ ca parvaṁ
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitaṁ
 janā ālokyā (ālakṣya in the repetition) santas sahitum
 samarhatha || hiraṇyavapuṣe namaḥ || om āsramavāsikam
 pūrṇam || śubham astu. The whole colophon from iti śrī-
 mahābhārata to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv
 atha samprāpte varṣe kauravanandana | dadarśa viparītāni
 nimit্তāni yudhiṣṭhiraḥ | *etc.*

It ends (f. 145b):—praviśya ca purīm vīras samāsādyā
 yudhiṣṭhiram | ācaṣṭa tad yathāvr̥ttam vṛṣṇyandhakajānam
 prati || iti śrīmahābhārata śatasahasrikāyām samhitāyām
 mausale parvaṇi navamodhyāyaḥ || mausalaparvaṁ samā-
 ptam || dhātāu samāyām khalū dakṣiṇāyane varṣarttune
 śrāvaṇike ca māsi | pakṣe daśamyām āsucu tithāu uḍau
 cāndre kṛtāntapriyavāsare hi | mausalam parvaṁ etad dhi

likhitam Vyāsasaṃkṛtaṃ | mudā Vemkaṭapadayuk-Subrah-
manyavipaścitaḥ || hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ
om | Janamejayaḥ | evaṃ vṛṣṇyandhakakule śrutvā maulasam
(sic) āhavaṃ | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divaṃ-
gate | *etc.*

It ends (f. 149b):—yatra sā bṛhatī śyāmā buddhisatva-
samanvitā | draupadī yoṣitā śreṣṭhā yatra caiva sūtā
mama || śrīmahābhārate śatasahasrikāyāṃ saṃhitāyāṃ mahā-
prasthānike parvaṇi tṛtīyoddhyāyaḥ || śrīkṛṣṇāya namaḥ ||
hariḥ om | mahāprasthānikaṃ samāptaṃ || saṃvatsare
dhātunāmni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu
śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-
sambhuvaḥ | mahāprasthānikaṃ parvaṃ samāptaṃ Śeṣasū-
nūnā || hariḥ om ||

The Svargārohaṇika Parvan begins (f. 149b):—Janame-
jayaḥ | svargaṃ triviṣṭapaṃ prāpya mama pūrvapitāmahāḥ |
pāṇḍavā dhārttarāṣṭrās ca kāni sthānāni bhejire | *etc.*

It ends (f. 155b):—śrāvayed yas tu varṇāṃs trīn kṛtvā
brāhmaṇaṃ agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-
mānasah | iha kīrttim mahat prāpya bhogavān sukham
aśnute | Vyāsaprasādena puna svargalokaṃ sa gacchati | etad
viditvā sarvaṃ tu vedavedārtthavit bhavet | pūjaniyaś ca
satatam mānaniyo bhavedvijah || iti śrīmanmahābhārate
śatasahasrikāyāṃ saṃhitāyāṃ svargārohaṇike parvaṇi pañ-
camoddhyāyaḥ || svargārohaṇikaṃ samāptaṃ || śrīkṛṣṇāya
namaḥ || ... om dhātau vatsenuttare tu ṛtau varṣasv ṛtau
tataḥ | śrāvāṇe māsi pakṣecche dvādaśyāṃ bhediteḥ kila |
dāyādasyāvaner vāre likhitam pustakaṃ tv adaḥ | svargāro-
haṇikaṃ parvaṃ Vyāsena racitaṃ śubham | idaṃ Vemkaṭa-
padayuk-Subrahmanyavipaścitaḥ || hariḥ om || śrīkṛṣṇāya
namaḥ || śrīgurubhyo namaḥ || om ||

51.

WHISH No. 52.

Size: $12\frac{3}{4} \times 2\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

Character: Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-vallabhaḥ | bhūyaḥ papraccha tan natvā dālbyaṃ bhāga-vatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampa-daḥ (read sarvadā?) | bhavanti putrān samprāpya sukhinaś cirajivinaḥ | katham syāt pāpanirhāraḥ śrīse bhaktiḥ katham bhavet | etc. See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike man-vantare devitūlakāverīmāhātmye caturddasoddhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyaḥ munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gan-dhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapu-rāṇe tulākāverīmāhātmye dharmmasāravivecane trimśo-ddhyāyaḥ || kāveryyai namaḥ || hariḥ om ||

52.

WHISH No. 53.

Size: 12 $\frac{3}{4}$ × 1 $\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayāḥ | katham virāṭanagare mama pūrvapitāmahaḥ | ajñātavāsam u[k]ṣitā duryyodhanabhaṃyārditāḥ | pativrata mahābhāgā satatam satyavādinī | draupadī vā katham brahmann ajñātā duḥkhi-tāvasat | etc.

It ends:—tan mahots[y]avasamkāśam hr̥ṣṭapuṣṭajanāvr-
taṃ | nagaram matsyarājasya śuśubhe bharatarṣabhair |
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-
raḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaram ||
om iti śrīmahābhārate śatasahasrikāyām samhitāyām vai-
yāsikyām śrīvirāṭaparvaṇi abhimanyuvivāho nāma ṣaṭsapta-
titamoddhyaḥ || om || etat parvasu vistṛṇaṃ sarvasampat-
padan nṛṇām | śṛṇvatām sarvapāpaghnam anāvṛṣṭivina-
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-
vitaḥ | śrīṇoti (*sic*) ślokaṃ ekaṃ vā sa yāti paramām gatim |
tasya mitrāṇi varddhante gṛhakṣetrādisampadaḥ | āyur-
kīrttir balan tejas sambhavanti dine dine | asmin parvaṇi
rājendra paṭhite brahmavādinā | taṃ pūjayet suvaktāraṃ
vastrabhūṣādibhir ddhanair | tasmin prasanne bhagavān
mukundaḥ ārttārttihantā puruṣottamaś ca | sarve ca devā
ṛṣisiddhasamghais tuṣṭā bhaviṣyanti narendrakāle | bhārata-
ddhyayanāt puṇyād api pādam adhiyataḥ | śraddadhānasya
pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkṛṣṇāya
namaḥ || śubham astu śrīgurubhyo namaḥ ||

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{2}$ in., (1) + 498 + (1) leaves, from 11 to 14 lines on
a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS.
may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa*, by *Vālmiki*, Kāṇḍas i-vi.

Balakāṇḍa, ff. 1—47

Ayodhyakāṇḍa, ff. 47—148

Āraṇyakāṇḍa, ff. 149—207

Kiṣkindhākāṇḍa, ff. 208—277

Sundarakāṇḍa, ff. 278—341

Yuddhakāṇḍa, ff. 342—498.

It begins:—abhīpsitārtthasiddhyarttham pūjite yas surair
api | sarvavighnaśmide (°bhide?) tasmai gaṇādhipataye

namaḥ | kūjantam rāmarāmeti madhuram madhurākṣaram |
 āruhya kavitaśākhām vande Vālmikikokilam | Vālmiker
 mmunisimhasya kavitāvanacāriṇaḥ | śrīvan rāmakathā-
 nādam ko na yāti parām gatim | . . . yaḥ karnāñjali-
 sampuṭair ahar ahas sammyak pibaty ādarād Vālmiker
 vadanāravindagalitam rāmāyaṇākhyam madhu | janmavyā-
 dhijarāvipattimarāṇair atyantasopadravam samsāram sa
 vihāya gacchati pumān viṣṇoḥ padam śāśvatam | namostu
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmaajāyai |
 namostu rudrendrayamānilebhya(h) namaś ca candrārkaama-
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogam samama-
 dhuropanatārthavākyabaddham | raghuvaracaritam muni-
 pranitam daśasīrasaś ca vadhan niśamayaddhvam | on
 tapasvāddhyāyaniratam tapasvī vāgvidam varam | nāradam
 paripapraccha Vālmikir mmunipungavam | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—*tayā*
sa rājaṣisuto hi kāmāyā sameyivān uttamarājakannyayā |
atīva rāmaś śuśubhetikāmāyā hari śrīyā viṣṇur ivāmareśva-
raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-
madrāmāyaṇe ādikāvye bālakāṇḍam samāptam || hariḥ om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—
itīva taiḥ prāñja[na]libhis tapasvibhir dvijaiḥ kṛtaḥ svastyā-
yaṇaḥ paran tapaḥ | vanam sabhāryyaḥ praviveśa rāghavaś
salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalaḥ ||
ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-
turviṃśatisahasrikāyā(m) samhitāyām śrīmadayoddy(āk)ā-
ṇḍe ekaviṃśacchatatamas sargaḥ || śrīrāmāya namaḥ ||
gurubhyo namaḥ || śubham astu || ayoddyākāṇḍam samā-
ptam || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine
namaḥ || śivāya namaḥ ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—
kramaṇa gatvā sa vilokayan vanam | dadarśa pampām
śubhadarśakāṇanām anekānānavidhapuṣpasamkulām || ity
ārṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturviṃśa-
tisahasrikāyām samhitāyām śrīmad-āraṇyakāṇḍe pañcā-
ptatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—*sa*
vegavān vegasamāhitātmā haripravīraḥ paravīrahantā |

punas samādhāya mahānubhāvo jagāma lampkāṃ manasā manasvī || iti ... śrīmatkiśkindhākāṇḍe aṣṭaśaṣṭitamas sargaḥ || śrīrāmāya namaḥ || kiśkindhākāṇḍas samāptaḥ | hariḥ om ||

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—
tato mayā vākbhir adīnabhakṣiṇī śivābhir iṣṭābhir abhipra-
sādītā | jagāma śāntin tava maithilātmaajā tavāpi śokena
tathāpi pīḍitā || iti śrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ ||
śrīrāmāya para(bra)hmaṇe namaḥ || hariḥ om etc.

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—
āyusyaṃ ārogyakaraṃ yaśasyaṃ saubhadrīkaṃ buddhikaraṃ
śubhañ ca | śrotavyaṃ etaṃ niyameṇa satbhir ākhyānaṃ
āyuskarāṃ rddhikāmañ | evaṃ etaṃ purāvṛttam ākhyānaṃ
bhadrāṃ astu vaḥ | pravāharata viśrabdhāṃ balaṃ viśṇoḥ
pravarddhatāṃ | devās ca sarve tuṣyanti grahās tacchra-
vaṇāt tathā rāmāyaṇasya śrāvaṇe tuṣyanti pitaras tathā
bhaktyārāmasya ye cemāṃ saṃhitāṃ muninā kṛtāṃ | ye
likhanti ca narā(s) teṣāṃ ca vāsas triviṣṭape || ārṣe śrīmad-
rāmāyaṇe ādikāvye Vālmikiye śrīmadyuddhakāṇḍe ekatri-
mśaduttaraśatatas sargaḥ || śrīrāmāya saparivārāya
namaḥ || rāmāṃ rāmānujaṃ sitāṃ gatāṃ bharatānujaṃ
sugrivaṃ vāyusūnuḥ ca praṇamāmi punaḥ punaḥ || bālakāṇḍe
dviśāhasraṃ | sāsīti(r) dviśatī tathā | ślokanāṃ atha sargā-
nāṃ saptasaptatir ititā | ślokaś catussahasraṇi pakṣādhika-
caturdaśi | ayodhyākāṇḍagās sargās śatam ekonaviṃśatir
dviśāhasraṃ saptasatīśloka dvātrimśatā saha | āraṇyakāṇḍe
sargās tu pañcasaptatir ititā | dviśāhasraṃ ṣaṭcchatāni
śloka viṃśatir eva ca | kiśkindhākāṇḍ(ag)ās sargā(s) saptā-
ṣṭir ititā | trīśāhasraṇ ca ṣaṭ caiva ślokaś sundarakāṇḍagāḥ |
sargānāṃ aṣṭaśaṣṭis tu saṃkhyātā parāmarṣiṇā | yuddha-
kāṇḍe tu padyānāṃ daśanā ṣaṭsahasrikā | ekatriṃśacchata-
mitās sargā api ca kirttitāḥ | trīśāhasraṃ ṣaṭe dve ca
catuśtrimśat tathāiva ca | śloka uttarakāṇḍasthās sargā(h)
pa(m)ktyuttaraṃ śatam | bindudurllipi° etc.

The following table shows the number of Sargas in each Kāṇḍa, (1) according to our MS., (2) according to the Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding śloka as our MS. (from āyusyam to vāsas triviṣṭape), but with a few various readings.

54.

WHISH NO. 55.

Size: $9\frac{5}{8} \times 1\frac{7}{8}$ in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1—18 partly injured.

(1)

The beginning of a Commentary on *Vālmīki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṇ janmabhāje
nijaṃ alabhata kāmam yatprasādena rāmaḥ yam anusarati.

sarvo devatānām nikāyas sa bhavatu hrdaye me devadevo
maheśaḥ | prācīnavyāhrtinām ayanam anusaran devadevasya
śambhor ājñāmātrāvalāmbi nijavibudhajanair īrito rāma-
bhadraṃ | santoṣan netum icchur viśayam apanayams
tatra tatra sphurantam | kurve sarvārthasāraṃ vivaraṇam
ucitaṃ cārurāmāyanasya || idam ādau anusandheyam | viśnoḥ
karmāṇi paśyateti śrutyā śrotavyam purāṇam iti smṛtyā
cāvagatasya śravaṇavidher addhyayanavidher iva | tatra-
tyaśabdagrahaṇatadarthāvagatipūrvakeṇa tatpratipādita-
nityanaimittikasādhāraṇadharmaṇuṣṭhānena iṣṭabhāvanam
arttha iti | atonuṣṭheyārthaprakāśakatvāt purāṇasya prati-
sargaṃ anuṣṭheyorthaḥ prakāśanīyaḥ | tatra prathamasa-
rgeṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy
artthaḥ guruṇā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭaṃ
janayati | puṣṭenāpi guruṇā yāvadartham apunaḥ pra-
śnaviśayam vaktavyam ity artthadvayam prakāśyate | tapa
iti | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca
svāddhyāye svavede ca niratam | etc.

It ends (I, 83):—karmmaṇā rāvaṇavadhāntena | maha-
teti [ti] sarvalokepsitatamatvād iti bhāvaḥ | ata evāha sa-
carācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-
Purāṇa*, in 6 Kāṇḍas. The printed editions generally
add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the
beginning, and an Uttarakāṇḍa at the end. These are
not found in our MS.

It begins:—yaḥ pṛthvībharacāraṇāya divijais samprā-
rtthitaś cinmayaḥ | sañjātaḥ pṛthivītale raghukule māyā-
manuṣyovyayaḥ | nīśakraṃ hatarākṣasaḥ punar agāt brah-
matvam ādyam parām kīrttim pāpaharāṃ vidhāya jagatām
taṃ jānakīśam bhaje || viśvotbhavasthitilayādiṣu hetum ekam
māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram
amalan nijabodharūpaṃ sitāpatim viditatatvam aham
nnamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-
ddhyātmikasaṃjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-
mmatan nirddhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ pathed yad ichet bhavabandhamo-
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śrṇuyāt
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-
vāde bālakāṇḍe śrīrāmaḥrdayan nāma prathamāḥ sargaḥ ||

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaḥ, as stated
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,
cont. 500 ślokaḥ) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokaḥ) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokaḥ) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

ālodyākhiladeva(read °veda)rāśim asakṛd yat tārakaṃ
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākhillasārasaṃgrahaṃ idaṃ saṃkṣepataḥ
prasphuṭaṃ | śrīrāmasya nigūḍhatatvam amalāṃ prāha
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nīlakarpoktāḥ | sārddhaikā-
daśaśataślokaṇusaṃkhyāyā yuktāḥ | jayati raghuvaṃśatila-
kaḥ kauśalyānandavarddhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathīḥ | puṇḍarikākṣaḥ || hariḥ om śubham astu
śrīgurubhyo namaḥ || śrīsāmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ ... (follow two
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnā-
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsimhayajvan*.
The text of the Vṛttaratnākara is given in full, the com-
mentary consists in brief remarks only. It is incomplete,
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaḥ te śivasūnave |
nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhipa | śvetām-
bhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ | vāg vibhūti-
pradaṃ sāksād vande gandharvakandharaṃ | Nṛsimhayaj-
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ

vyākaroti yathāmati | sukhasantānasiddhyartham naumi
brahmāccyutārccitam | gaurīvināyakopetaṃ śaṃkaraṃ loka-
śaṃkaraṃ | vedārtthaśaivaśāstrajño Bhaṭṭako¹ bhūdvijotta-
maḥ | tasya putrosti Kedāraś śivapādārccane rataḥ | tene-
daṃ kriyate chando lakṣyalakṣaṇasamyutam | vṛttaratnā-
karaṇa nāma bālānāṃ sukhāsiddhaye | Pīṅgalādibhir ācā-
ryyair yyaḍ uktam laukikam dvidhā | mātrāvarṇnavibhāgena
chandas tad iha kathyate | *etc.* After the text of śloka I,
1—7 there follows (f. 1b):—vyā | tāmrākṣi mo gatā sāyo
modateraḥ prakirttitaḥ | sahate sastu sā yāti to vṛṇoti
ṛkārakaḥ | bha sīdati canaś cōkto vahatīti gaṇā smṛtāḥ |
bhūmyambvagnimarudvyomasūryyacandrad Yud eva tāḥ ||
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | *etc.* Then
follows text of I, 8—18, then again a short commentary.
Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare
prathamoddhyāyaḥ || F. 4:—dvitīyoddhyāyaḥ || om uktāyām
chandasi | gu śrīḥ | *etc.*

It ends (f. 7):—śālini uktā mtau tagau gobdhilokaiḥ |²
caturbhis saptabhiś ca varṇair yyaṭiḥ | nīlāṃ keśe nirguṇām
maddhyabhāge durghāṇ netre nirmmalām gaṇḍabimbē |
pīṇāṇ tu gām śronivakṣojabhāre kṛṣṇe līlāśalinīm naumi
lakṣmīm |

55.

WHISH No. 56.

Size: 17½ × 2¼ in., 65 leaves, from 13 to 15 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 80 or 100 years older.

Character: Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-
yaṇa*, by *Vālmīki*, in 110 Sargas.

¹ The editions have Pavyeka or Pabbeka as the name of Kedāra's father.

² III, 34 in Borooh's edition. (A Comprehensive Grammar of the Sanskrit Language, by Anundoram Borooh, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe
krte | ājagmur mmunayas tatra rāghavam pratinanditum |
kauśikotha yavakrito narebhyas ca vana eva ca | kaṇvo
medhātithel putrah pūrvasyān diśi cāśritāḥ | dattatreयोथा
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmā-
tmā ṛṣis sāravataḥ prabhuḥ | etc.

It ends:—idam ākhyānam āyusyaṁ 'paṭhan rāmāyaṇan
narah | saputrapautro lokesmin pretya svarge mahiyate |
ayoddhyāpi puri ramyā śūnyā varṣaganān bahūn | ṛṣabham
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam
āyusyaṁ sabhaviṣyaṁ sahottaram | kṛtavān pracetasah
(sahodarah *pr. m.*) putrah sa tat brahmāpy anvamanyata ||
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkiye śrīmaduttararā-
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham
astu | ... sītālākṣmaṇabharataśatrughnahanumatsametaśrī-
rāmacandrasvāmine namaḥ || ... mīnākṣisundaresvarāśvā-
mine namaḥ || ... sakalalokaṇāthakāyāi namaḥ | hariḥ om ||

56.

WHISH No. 57.

Size: $12\frac{5}{8} \times 2$ in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarana*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasāhasrī*, by (*Bodhanidhi* ?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṁ pañcātmakam vande bhaktyaṣṭāda-
śabhedayā | sāṅgavargonavimśatyā bhaktair nnavabhir
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś
śivāya || caitanyaṁ sarvagaṁ sarvaṁ sarvabhūtaguhāśayaṁ |
yat sarvaviśayātītan tasmai sarvavide namaḥ | cetanam
eva caitanyaṁ jñaptisvarūpaṁ sarvaga(m) svā vidyā kalpita-
dikkālākāśādi sarvaṁ vyāpnotiti sarvagaṁ sarvagam ity

ukte paramārththatas sarvan tat gamyam astīti āsamkā mā bhūd ity āha | sarvam iti, etc.

It ends:— ... janmanāsaprakaraṇasya padārthavivaraṇam kṛtan devatāgurbhaktipreritena mayā || iti saptadaśaśloka yatīndraśrīmukhotgataḥ | vipratāgurbhaktena mayā brahmātmabodhakāḥ | upāśya śraddhaya śrīmad-Vidyādhāmaṇeś ciraṃ | śrīmatpadāmbujan tasya prasādān na svabuddhitaḥ | yena me nikhilād vedād ākṛṣya mana ātmani | sthāpitan munimukhyena yāvajjīvan namāmi taṃ || yatbhāṣyasāgarajayuktimaṇi prakīrṇān prāpyādhunā kati payān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārththanidhanāya yatīśvarāya || iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā¹ śraddhābhaktimātra preritena kṛtam upadeśagranthivivaraṇam samāptaṃ || yatpādakamalāsaṃgān nirvāṇam prāptavān ahaṃ | sarvāntarātmāpūjyāms tān praṇamāmi garīyasāḥ || ... śubham astu | om ||

57.

WHISH Nos. 58 (1) & 58 (2).

Size: 12½ × 2 in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

Character: Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmatpratyayagocarayor viśayaviśayīno tamaḥprakāśavadviruddhasvabhāvaḥ itaretarabhā-vānupapattau, etc.

The first Adhyāya ends f. 127b:—iti śārīrakamīmāṃsābhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ ||

¹ Proper name of the author?

Vol. I ends (f. 200 b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355 b, the 4th A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrabhyaśaś śāstraparisaṁāpti(n) dyotayati || iti śrīmatparamaham-saparivrajākācāryya-Govindabhagavatpūjyapādaśiṣyasya śrīmac-Chamkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṁsā-bhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ || śrīgurubhyo namaḥ || brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrttiṁ viśvātitaṁ gagana-saḍṛśaṁ tatvaṁ aśyādilaḥkṣyaṁ | ekaṁ nityaṁ vimalaṁ acalaṁ sarvadhīśākṣibhūtaṁ bhāvātitaṁ triguṇarahitaṁ satgurun tan namāmi || vedāntasūtrabhāṣyaṁ samāptaṁ || hariḥ om |

58.

WHISH No. 59.

Size: 14 × 2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivaraṇa*,[†] a Commentary on the *Pañcadaśī* (ascribed to *Sāyana*), by *Rāmakṛṣṇa*, a pupil of *Bhāratitīrtha*, and *Vidyāranya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Trptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

[†] Aufrecht CC. p. 314 gives the title *Tātparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).

8. Pañcakośaviveka.

9. Dvaitaviveka (Padayojanā).

10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins:—natvā śrī-Bhāratitīrttha-Vidyāraṇyamunīśvarau | kriyate citradīpasya vyākhyā tātparyyabodhinī || cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya paramātmānīti padena iṣṭadevatānusandhānalakṣaṇamamgaḷam ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyādध्यāropāpavādābhyān niṣprapañcam prapañcyata iti nyāyam anuśrītya paramātmāny āropitasya jagata sthiti prakāram sa-
dṛṣṭāntam pratijānīte *etc.*

F. 30b:—iti śrīmatparamahamsaparivrajakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamunīśvararāṇaśiṣyeṇa Rāmakṛṣṇākhya viduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b:—iti śrīmatparamahamsaparivrajakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivaryyakimkāreṇa Rāmakṛṣṇākhya viduṣā viracitā tṛptidīpavyākhyā samāptā ||

F. 79b:—iti ... Rāmakṛṣṇākhya viduṣā viracitā kuṭasthādīpavyākhyā samāptā ||

F. 98b:—iti ... ddhyānadīpasya vyākhyā samāptā ||

F. 102b:—iti ... śrīnāṭakadīpavyākhyā samāptā ||

F. 119:—iti ... tatvavivekasya padadīpikā samāptā ||

F. 133b:—iti ... pañcabhūtavivekasya tātparyyadīpikā samāptā || hariḥ om ||

F. 143b:—iti ... pañcakośavivekavyākhyā samāptā ||

F. 151b:—iti ... dvaitavivekasya padayojanā samāptā ||

F. 153:—iti ... mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrttha-Vidyāraṇyamunīśvarau | brahmānandābhidham grantham vyākurve bodhasiddhaye *etc.*

F. 176b:—brahmānande yogānando nāma prathamoddyāyah ||

F. 193b:—iti brahmānande ātmānando nāma dvitīyo-
ddhyāyaḥ ॥

F. 208b:—iti brahmānande advaitānando nāma tṛtīyo-
ddhyāyaḥ ॥

F. 212b:—iti brahmānande vidyānando nāma caturtho-
ddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viśayānando nāma
pañcamoddyāyaḥ ॥ iti śrīparamahamsaparivrajakācāryya-
śrī-Bhāratīrthā-Vidyāraṇyamunivaryyakimkāreṇa śrī-Rā-
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇam
samāptam ॥ hariḥ om *etc.*

59.

WHISH No. 60.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.
may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu | acintyāpy uktarūpāya nir-
guṇāya guṇātmane | samastajagadādhāramūrttaye brah-
maṇe namaḥ | alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ |
rahasyam paramam punyam jñānsujñānam uttamam | 2 |

It ends:—sarvebhyaḥ pradadau pritaḥ grahāṇāṇ caritam
mahat | atyadbhutatamam loke rahasya(m) brahmasammi-
tam | vedasya nimmilam (read nirmalam) cakṣuḥ jñātvā sāk-
ṣād vivasvataḥ | viditvaitad aśeṣeṇa param brahmādhiga-
cchati | iti sūryasiddhānte mātādhikāro nāma caturdaśo-
ddhyā(yaḥ) hariḥ om | śubham astu gurubhyo namaḥ ॥

(2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,
by Pāṇini. (Ff. 43.)

It begins:—yenākṣarasamāmnāya **dhigamya maheśva-
rāt | kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ |
yena dhautā girāḥ pumsām vimalaiś śabdavarim **maśvaś
cājñānaḥ bhinnan tasmai Pāṇinaye namaḥ | vākyakāram
Vararuciḥ bhāṣyakāram Patañjaliḥ Pāṇiniḥ sūtrakāraḥ
ca prātosmi munitrayam | vāpīḥ Pāṇiniḥ ācāryyam
Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-
tam Patañjilim (sic) | yogena cittasya padena vācām malam
śarīrasya vaidyakena | yopākarot tam pravaram muninām
Patañjalim prāñjalir ānosmi | ajñānatimirāndhasya jñā-
nāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave
namaḥ || a i un | etc.

It ends:—nodattasvaritodayam agārgyakāśyapagālavānām |
a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyāddhyāyasya
caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭāddhyāyī
sampūrṇa | sundareśvarasyaṣṭāddhyayī | hariḥ om | śivam astu
gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga*, a Stotra in 18 stanzas. In Burnell,
Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it
is ascribed to Śaṅkara.

It begins:—cidamśam vibhun nirmmalan nirvikalpan
nirāhan nirākāram omkāragamyam | guṇātītam avyaktam
ekan turīyam parabrahma yaṁ veda tasmai namas te | 1 |
viśuddham śivam śāntam ādyantaśūnyam jagajjivanam
jyotirānandarūpam | adigdeśakālam vipatcedhaniyam triyī-
vakta (read trayīvaktram?) yaṁ veda tasmai namas
te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsam kare
cārucakram sureśābhivandyaṁ | bhujamge śayānam bhaje
raṅganātham harer anyadaivan na manye na manye | 17 |
bhujamgaprayātam paṭhed yas tu bhaktyā samādhāya citte
bhavantam murāre | sa moham viḥayāśu yuṣmatprasādāt
samāśritya yogam vrajaty acyutatvaṁ | vi.

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—yam pranamya surendrādyā bhavanti su-khaśālinah | sarvavighnopaśāntyarttham tam vande Śamkarātmajam | śrī-Sūtaḥ | śivam hari(m) vidhātāram tatpatnīs tatsutān gurūn | natvā samastapraytūhaśāntaye maṅgalāyaca | vakṣye śrīnuddhvaṃ sarvajñāḥ śivatattvasudhānidhim | etc.

F. 4:—ity ādipurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau prathamoddhyāyaḥ ||

F. 6:—iti skānde purāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau dvitīyoddhyāyaḥ ||

F. 41b:—iti śrīskānde śivatattvasudhānidhau saṃsāradūṣaṇan nāma ekādaśoddhyāyaḥ ||

F. 73b:—iti śrīśivatattvasudhānidhau śivabhikṣāṇakathanan nāma ṣoḍaśoddhyāyaḥ ||

It ends:—iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇanan nāma vimśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryyai na(ma)ḥ || hariḥ om śubham astu.

61.

WHISH No. 62.

Size: 14×2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the *Nalopākhyāna* (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.*

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣām karmmaṇi phalam asmākam api vā punaḥ | viprakarṣeṇa buddhyeta katham karma yathāphalam |

F. 25b:—ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-dhhyāyaḥ || (End of III, 52 in the Bombay and Calcutta editions.) śrīkṛṣṇāya namaḥ || brhadaśvaḥ | āsīd rājā nalo nāma vīrasenasuto bali | upapanna (read 'anno) gunair iṣṭai rūpavān aśvakovidāḥ | vidvān dānapatir dakṣaḥ sadā śīlapuraskṛtaḥ | atīṣṭhan manuḥjendrāṇām mūrdhni devapatir yathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahāḥ (sic) | kim akurvanta pārthās te tam ṛte savyasācinam | etc., i. e. the beginning of the *Tīrthayātrā*-Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the *Mārkaṇḍeyasamāsya*parvan, III, 222 (= III, 231 in the editions).

F. 277: The *Sāvītryupākhyāna* begins, III, 281 (= III, 292 in the editions).

It ends:—na cāpy adharmaṇa suhrdviyojane para-svahāre paradāramarṣaṇe | ākāyabhāve ca rame manas sadā nr̥ṇām sadākhyānaparaṇ ca śṛṇvatām || (This is the end of III, 313 in the editions.) ity ārṣe śrīmanmahābhārāte śatasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadāraṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatatamoddhyaḥ || iti āraṇyaparvas samāptaḥ |

* See H. Lüders, *Zur Sage von R̥ṣyaśṛṅga*, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

62.

WHISH No. 63.

Size: $17 \times 1\frac{1}{2}$ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahāranyapraveśe niśśamka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāṇe pañcasaptatitamas sargaḥ || hariḥ om āraṇyakāṇḍam vyākhyasamāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrisahito gatvā patmādidarśsanena sitānetrasmaranājaśokātisāyena kṣubdhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāṇe saptaśaṣṭitamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idānim kāyenāpi gamanam karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth Sarga:—*iti tritīyyas sargaḥ || advāreṇeti grāmam vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa pravīṣṭavān | praviśyeti praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śokaprayāṇakāle ca gṛha-praveśe vivāha.*

63.

WHISH No. 64.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19th cent.

Character: Grantha.

(1)

The *Vākyasudhātīkā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmānanda Bhārati*, a pupil of *Ānanda Bhārati* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—*ḍṛkdrśyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādi jagatām āraṇārtham anāga-saṃ | vāraṇānaṃ ātmānaṃ advayaṃ samupāsmahe | abhiśicya kṛpāvarṣair ātmasthaṃ yaḥ karoti mām | taṃ sarvasākṣiṇaṃ vande Rāmānandamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjātā punyapāpākataḥ (read °pāpataḥ?) | mayā jñānamanir llabdhas taṃ Ānandaguruṃ bhaje | natvā śrī-Bhāratī tīrttha-Vidyāraṇyamuniśvarau | mayā vākyasudhātīkā yathāmati viracyate | na khyātīlābhapūjecchā tīkā-karaṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prāripsitasya granthasyāvighnena parisamāpta-pravicaya gamanābhyāṃ viśiṣṭācāraparipālānāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāsyā prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahamṣaparivrājākācāryya-śrīmad-Ānanda-Bhāratī munivaryyaśiṣya-Brahmānanda - Bhāratī muniviracitavākyasudhātīkā samāptā || hariḥ || om ||*

(2)

A fragment, described by Mr. Whish as "the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmmam" (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viśarogādyupadravaiḥ | duṣṭagrahopaghātaiś ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārika)krtyaiś ca sparsarogaiś ca dārunaiḥ | sadā sampiḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya māraya śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṃhara saṃhara yakṣagrahān pretagrahān piśācagrahān saṃhara saṃhara bhañjaya bhañjaya āveśaya āveśaya akṣaya akṣaya hrām hrīm hrūm krom sarvamangalini svāhā ||

(3)

The *Ānandasāgarastava* by *Nilakaṇṭha Dīkṣita*, in 107 stanzas (ff. 15—26b). Printed in the *Kāvya-māla*, Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā mandodyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇā-pavanāpaviddhāny anta smarāmy aham apāṃgataramgitāni || 1 ||

It ends (f. 26b):—iti śrī-*Nilakaṇṭha-Dīkṣita*vīracitoyam ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo namaḥ ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in 27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra, Notices, II, p. 105.

Margin of f. 27:—advaitam.

It begins (f. 27):—aham asmi sadā bhāmi kadācin nāham apriyaḥ | brahmaivāham atasiddhas sa(c)cidānandalakṣaṇaḥ || 1 ||

It ends (f. 28b):—*Lakṣmīdhara*kaves sūktiḥ śāradām-bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhṛṃgairnnipīyatām || advaitamakarandam samāptam ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the goddess Pārvatī. Mr. Whish says: "209 couplets in praise of Dēvi. This is a much admired Hymn in the Āryyā metre." Printed in *Kāvya-mālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣati.

It begins (f. 29):—vande gajendravadanam vāmāpkārū-
dhavallabhāśliṣṭam | kumkumaparāgaṣoṇam kuvalayinījā-
rakorakāpīḍam || etc.

It ends (f. 48):—madhurasmitām madārūṇanayanām¹
mmātamgakumbhavakṣojām | candrāvataṁsinīn tvām savi-
dhe paśyanti sukṛtinaḥ kecit | 209 | lalitāyā stavaratnam
lalitapadābhiḥ praṇitam āryyābhiḥ | anudinam avanau
paṭhatām phalāni vaktum pragalbhate saiva || śrīmahārāja-
rājeśvāryyai namaḥ || etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).
See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra*. In
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇam.

It begins (f. 49):—kas tvam śīṣo kasya sutaḥ kva jātaḥ
kin nāma te tvam kuta āgatosi | etad vada tvam tava cār-
bhakatvam matprīṭaye prītivarddhanosi || 1 |

It ends (f. 50):—upādhanu yathā bhedatā sanmaṇinān
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇāṁ jale
cañcalatvam tathā cañcalatvan tavāpīḥa viṣṇo || 14 || hastā-
malakaprakaraṇam samāptaṁ || hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: $12\frac{1}{2} \times 2$ in., (2) + 74 + (2) leaves, from 10 to 12 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.
The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas
1—59 of the *Ādi-Parvan*.

¹ No. 115 (12) reads adārūṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', *Indian Antiquary*, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65.

WHISH No. 66.

Size: $8\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Vākyaavṛttiprakāśikā*, a Commentary on *Śaṅkara's Vākyaavṛtti*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrutismṛtipurāṇānām ālayam karuṇālayam | namāmi bhagavatpādaśamkaram lokaśamkaram | parama-krpānidhiśrīmac-Chaṁkarācāryyabhagavatpādas tāpatraya-santaptānām aparimitajanānādisamsārāddhvaśramaparipīḍitānām ātmajñānaśīrasiramaḍhurajalākāṁkṣiṇām vidūrasārīra-kamīmāṁsājalaśayagamanāsamarthhānām vākyaavṛttisaṁjñā-kopadeśaprakaraṇaprapāparikalpanenāntaśśītalatām vigata-kleśatāṁ cāpādayan tatrāḍau prakaraṇaśravane pravṛttānām adhikāriṇām avighnena brahmatādātmyapratipattisiddhaye prakaraṇapratipādyādvitīyabodhasmaranapūrvakam nama-skārasyāvaśyakarttavyatān dyotayan svayan namaskurute || sargasthitipralaya hetum, etc.

It ends:—brahmavitbhyaḥ paran nāsti na bhūtan na bhaviṣyatiti || i(iti) śrīmanmahāyogi-Mādhava-Prājñaguruprasādasāditāparimitānandajñānasvarūpa-Viśveśvarapaṇḍitaviracitā vākyaavṛttiprakāśikā samāptā || hariḥ om || brahmāham etan mayi bhāti viśvam śrī-Mādhava-Prājñaguroḥ prasādāt śa(so?)nvarthta-Viśveśvarapaṇḍitākhyas tasyāṁghripatmam prāṇatosmi nityam || svasvadeśakulācārādyāgraho lokavāsanā || pāṭherththabodhenusthāne vyasanam śāstravāsanaḥ |

āyurārōgyalāvanyādyākāṃkṣā dehavāsanā | jīvanmuktiviro-
dhinyas sarvā vikṣepakṛtvataḥ || hariḥ om ||

66.

WHISH No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry, November 7th 1827.'
The MS. may be about 50 years older.

Character: Grantha.

The *Mahānātakasūktisudhānidhi* by *Immaḍi Devarāya*,
i. e., probably, *King Devarāya II. of Vijayanagara*. See
Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃse raghūnām munivaravacanāt tā-
ṭakān tāḍayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur
mmaithilivallabhobhūt | prāpyāyoddyāṃ niyogāt pitur
aṭavim agād vītasitostavālī baddhābhir ddhvastalamko
dalītadaśamukhas sitayā rājyam āpa || 1 || asty ambhodhara-
cumbisaudhaśikharaśreṇīniṣaṇṇāṃganā gītākarnanatatparā-
mbaracaraprastūyamānaprajā | sūryasyāṇṇayajanminām
kṣitibhujām sādharāṇam mandiram lakṣmyā dhāma param
lalāṭaracanā bhūmer ayoddyā purī || 2 ||

F. 15:—śrīmadrājādhirājaparamēśvaraśrīmad - Amma-
ḍi(sic)mahārājaviracite mahānātakasūktisudhānidhau bāla-
kāṇḍas samāptaḥ ||

F. 17b:—śrīmad° . . . śrīmad-Ammaḍi(sic)devamahārāja-
viracite . . . dvitīyakāṇḍas samāptaḥ ||

F. 31b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .
trītiyakāṇḍas samāptaḥ ||

F. 36b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .
caturthakāṇḍas samāptaḥ ||

F. 44:—śrīmad° . . . śrīmmaḍidevamahārāja° . . . pañca-
makāṇḍas samāptaḥ ||

It ends (f. 73b):—śrutvā rāmacaritram atbhutataram ko
viśmayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya
yonirmmataḥ aśrotrapranipastano¹ ced ahivāminā nirddhūte

¹ Five syllables (○○○--) wanting.

śirasi kva bhūh kva girayaḥ kvaiteti śāntāya kāḥ | 199 |
 śrīmān Immaḍidevarāyanṛpati svarllokaka(l)lolinikallola-
 pratimallasūktivibhavo vidvajjanasāghitaḥ | śrīmān ṣaṣṭha-
 vareṇyakāṇḍaviṣayānyastān mahānāṭakaslokān varṇapada-
 kramojvalatarān ṛmān (read śrīmān?) akārṣit prabhuḥ |
 200 | śrīmadrājādhirājaparamesvara-śrī(ma)d-Immaḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhakā-
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānam prakramate | tatra prathame sarge uttaram priyaśravaṇottaram kālārhaṁ sitāvṛttantaśravaṇakṛtād dharṣatisayāt uttamadū-talakṣaṇavaiśiṣṭyakathanena sugrivādīnāṁ purato hanū-mantaṁ stauti kṛtam iti bhuvi durllabhaṁ, etc.

It ends:—vaināyakāś ca vighnakāriṇo grahaviśeṣāḥ ra-jasvalāḥ ṛtuprādurbhāvavatyāḥ saubhrātṛkaṁ saubhrātra-karaṁ ojaśkaraṁ balakaraṁ samhitāvedaṁ vedatulyatvāt samhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne ekatrimśacchatatamas sargaḥ || śrīrāmacandrāya namaḥ || yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaraṇadīpikā*, a short Commentary (*laghuprakāśikā*, *laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākya-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañcāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dīkshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākya-Kāraṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—*śrīgaṇeśāya namaḥ | śrīgurucaraṇāravindābhyān namaḥ || jyotiścakrapravṛttāya jyotīrūpāya bhāsvate | jyotirdarśāya bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nīlakaṇṭhāmghriniviṣṭacetā śrī-Somadevānujighrṛkṣayaiva | vicitravākyaair vivṛtaṃ punaś ca prakāśayehaṃ karaṇaṃ laghīyaḥ | svābhīpsita-granthaśya nīspratyūhapaṛisaṃmāptaye pracaya-gamanaviśiṣṭācārapaṛipālanābhyān ca sveṣṭadevatānamaskārapuraskāreṇa cikīrṣṣitaṃ arthaṃ pratijānīte | praṇamya karīṣailaṣṭhaṃ iti | etc.*

F. 15b—16:—*iti vākyakaraṇa-laghuprakāśikāyāṃ Somadevādṛtāyāṃ Sundararājaviracitāyāṃ prathamoddyāyaḥ ||*

F. 32b:—*iti Somadevādṛte vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṃkṣepena saṃāpitaḥ | iti Sundararājaviracitāyāṃ Somadevādṛtāyāṃ vākyakaraṇadīpikāyāṃ sphuṭādhikāro nāma dvitīyoddyāyaḥ ||*

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—*iti śrīmatkeraḷasatgrāmanivāsi-Nīlakaṇṭhācāryeṇa triskandavidyāpāradrīśvanā ṣaṭdarśānīpāraṃgatenāśvalāyaṇasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Goḷacūdāmaṇinā asmadanugrahārthe Sundararājaprasānottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthītidaḥ jñeyaṃ ṣaṭhaddhyāyaḥ (f. 73)*

prathame dvitīyēddhyāye prāyēnokta iti na punar idānīm
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-
yyām api bahava ślokaḥ prakṣiptāḥ samjñite sarve nirastāḥ
śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-
rado yatīśvaraḥ pratma (read Padma?) garbha iti prasiddho-
paro. brhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān
śrī - Nṛsimhaśiṣyabhūtajyotiśśāstravic - chri - Vāñchayanma-
Bhāradvāja-Varadarāja-tādr̥gvidhakaniṣṭhaputra-Somadeva-
sampradāyaśuddhavākyakaraṇaṇ cāsmākam sampradāyasi-
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-
si-ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-
śakṛte vākyakaraṇasya prakāśane | Somadevādṛtēddhyāyah
pañcamo laghur īritah | Ananta-Nārāyaṇasūnūnā punaḥ
kaverakanyātataṇvāsina mayā | prakāśitā vākyakṛtir lāghiyasi
dvijeśadevānujighṛkṣayā laghu | iti śrī-Vāñchayanma-śrī-
Rāṅganāthaputra-Somadevādṛtena Sundararājena viracitā-
yām vākyakaraṇalāghudīpikāyām pañcamoddyāyah | om
śubham astu śrīgurucaraṇārāvindābhyām namaḥ | sūryyā-
dinavagrahadēvatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādīpañcagrahavākyaṃ*.

F. 1 margin:—kujasya mahāvākyaṃ |

Beginning:—

māṅgalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
dr̥ṣṭo bhūpatir vo naḥ	120
īśāṅganāsampannaḥ	150
bhūmir girisamlagnā	180

F. 14:—kujasya vākyaṃ samāptam || atha budhasya vā-
kyaṃ || F. 27 b:—budhavākyaṃ samāptam || F. 28:—atha
guror vākyaṃ || F. 33 b:—guruvākyaṃ samāptam || F. 34:—
atha śukravākyaṃ || F. 38 b:—bhṛguvākyaṃ samāptam ||
F. 39:—atha śāner vākyaṃ ||

It ends:—nirado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-
kyaṃ 19 dhīraś śāneḥ || munivākyaṃ samāptam || kujādī-
pañcagrahavākyaṃ parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 144 + (2) leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatanakhaṇḍa*?) of the *Brahmāṇḍa-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityaṃ vastu vāmāṅgam aiśvaraṃ | yatas tṛtiyo viduṣān turīyan tat param mahah | Agastyo nāma devaṣīr vedavedāṅgapāragah | sarvasiddhāntasārajño brahmānandadaṇḍatmakah | cacārāt bhutahetūni tīrtthāny āyatanāni ca | śailāranyāpagāmukhyān sarvāṃ janapadān api | teṣu teṣv akhilāṃ jantūn ajñānatimirāvṛtān | śiśnodaraparān dṛṣtvā cintayāṃ āsa tān prati | *etc.*

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasamvāde lalitākhyāṇe prathamoddhyāyah ||

F. 9b:—iti śrībrahmāṇḍottare Haya° ... tṛtiyoddhyāyah ||

F. 35:—iti śrībrahmāṇḍottare ... vaivāhikotsavo nāma caturdaśoddhyāyah ||

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas saṃpatpradāyakam apākṛtasarvaduhkham | vijñānadiptikalikāṃ lalitām maheśīm āsādy te catasa¹ vahanti sadābhitrptim ||
|| iti śrīmatbrahmāṇḍapurāṇottare Hayagrīvāgastyasamvāde lalitākhyāṇe mantrasādhanaprakārakathanan nāma catu-
strimśoddhyāyah || śrīmahādevyai namaḥ || || samāptaś cā-
yatanakhaṇḍah || hariḥ om || śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 89 leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudraavidhi*. It

¹ The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the *Rudrānūvākas* of *Taittirīya-saṃhitā* IV, 5 (*Namakānūvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānūvākās* (*Taitt.-saṃh.* IV, 7), which we should expect after the *Namakānūvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the *Atirudraprayōgam*; being an extract of the *Bhāṣyam* of the *Yajurvedah*."

It begins:—*atha śrīrudravidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvāṃgāṃgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṃgatvaṃ yasmin karmanāni yadāṃga-bhāvaṃ bhajate tadā tasmin karmanāni viniyogo jñeyaḥ | evaṁ ca yady api caramāyām iṣṭakāyām juhōtity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekādaśabhi rudrānūvākair homo viḥita iti homākhye karmanāni aṃgatvaṃ rudrānūvākānāṃ | etc.*

F. 15:—*atha mahārudra-āhutisaṃkhyā |* F. 20:—*athāti-rudrāhutisaṃkhyā |* F. 30b:—*iti sthaṇḍilakuṇḍamaṇḍa-panirmāṇādividhiḥ ||* *atha Bodhāyanoktapañcāṃgarudranyāsa* *avidhiḥ |* F. 33b:—*iti pañcāṃgarudranyāsaḥ ||* *atha rudrā-bhiṣekavidhiḥ |*

F. 45:—*atha taittirīyaśākhānusāreṇa namakānūvākāḥ pradarśyante namasteruṇya namo hiranyabāhave namas sahamānētyādayaḥ¹ camakānūvākā agnāvīṣṇu² jyaisthyam³ ity ādaya ekādaśa atha namake cāntaravākyānāṃ aprayogaḥ Bhāskarādivinirḍiṣṭakāmyadr̥ṣṭyābhidhāsyate |*

F. 88:—*iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ |* *iti namakaprayoga ekādaśonūvākāḥ (sic) ||* *atha pūrvokteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyā-jihīrṣayā | staumi stamberamādhiśacarmmanirmmitavāsasaṃ ||*

¹ See *Taitt. Saṃh.* IV, 5, 1 seqq. Read *namas te rudra . . . namas sahamānāyetyādayaḥ*.

² *Taitt. Saṃh.* IV, 7, 1.

³ *Taitt. Saṃh.* IV, 7, 2.

⁴ *Taitt. Saṃh.* IV, 5, 11, 2.

It ends:—anavaratadhiraddhvāna gambhīragharghara
galabhavaphūtkārabhinnagahvara | guṇārājivi (read guṇa-
rājiva?) rājamāna dharādhareśa kanyākākāntisāmkrānta
(read kanyākāntisāmkrānta?) nijakalebaraikadeśa | akhila-
jagadadhiśa rānta (read śānta?) maheśa namas te namas
te | śrīgurucaraṇāravindābhyān namaḥ || om | śubham astu.

71.

WHISH No. 71.

Size: $18\frac{1}{8} \times 2\frac{1}{8}$ in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṃgraha*, by *Maheśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the Mahābhārata, then follow:

X Gadā-Parvan,

XI Sautika-Parvan,

XII Aiśika-Parvan,

XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften* der Kgl. Univ. Bibl. Tübingen, p. 23.

It begins:—śuklāmbharadharaṃ viṣṇuṃ śaśivarṇaṃ catur-
bhujam | prasannavadanan dhyāyet sarvaviḡhnopaśāntaye |
śrīmān paurāṇikas sūtaḥ kadācid raumaharṣiṇaḥ | ugraśravā
nāma puṇyam naimiśāranyaṃ āgamat | varttamāne śauna-
kasya satre dvādaśavārṣike | tatrāśinān munīn sarvān
prāṇamat samprahrṣṭadhīḥ | kathāś citrā śrotukāmā munayaś

sūtanandanam | paripapraccha tān sa¹ t'ān papracchus sa
ca kauśalam | abhinandya samāsinās tam āhus samśritā-
sanam | kuta āyāsi ko deśas tvayā carita ity api | viprān
sa prāha supritān tatrāgacchan yadrecchayā | sarpasatram
yatra rājā cakāra janamejanaḥ (*sic*) | yā vaiśampāyanāt tatra
śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[u]śrauṣam
bhārataśritāḥ | parārdhyāni parikramya tīrthāny āyatanāni
ca | s[y]amantapañcakan nāma tan deśam gatavān aham |
kurūnām paṇḍavānān ca sarveṣān ca mahābhr̥tām | bhavatām
vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotum kim
icchatheṭy uktā munayas sūtam abruvan | pārīkṣitena
Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum
icchāmo mahābhāratasamjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasamgrahe Maheśvarakṛte sam-
bhavaparvaṇi vaidodaṃkacaritan nāma prathamoddyāyaḥ ||

F. 10b:—iti śrīmahābhāratasamgrahe duṣyantacaritan
nāma aṣṭamoddyāyaḥ ||

F. 21b:—iti śrīmahābhāratasamgrahe bakavadho nāma
pañcadaśoddyāyaḥ ||

F. 26:—iti śrībhāratasamgrahe pañcendropākhyānan
nāma aṣṭādaśoddyāyaḥ ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārata-
samgrahe sambhavaparvaṇi mandapālacaritan nāma pañca-
vīṃśoddyāyaḥ ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
Pāṇḍavadyūtaparājayo nāma aṣṭamoddyāyaḥ || śrīkṛṣṇāya
namaḥ || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nnāma
aṣṭamoddyāyaḥ ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
araṇiharaṇan nāma dvātriṃśoddyāyaḥ ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
uttarābhimanyuvivāho nāma daśamoddyāyaḥ || śrīkṛṣṇāya
namaḥ || virāṭaparvam samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
rathasamkhyāmbopākhyānan nāma daśamoddyāyaḥ ||

¹ Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhīṣmaparvaṇi bhīṣmaśaratalpaśayanaṇ nāma saptadaśodhyāyaḥ ॥

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi droṇavadho nāma aṣṭadaśodhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ droṇaparvaṇ samāptam ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karṇaparvaṇi karṇavadho nāma ekādaśodhyāyaḥ ॥ . . . karṇaparva samāptam ॥

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi saptamodhyāyaḥ ॥ . . . śalyaparvaṇ samāptam ॥

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi tritīyodhyāyaḥ ॥ gadāparvaṇ samāptam ॥

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi prathamodhyāyaḥ ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvaṇ samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIIIth Parvan):—iti . . . āśvamedhikaparvaṇi daśamodhyāyaḥ ॥ . . . āśvamedhikaṇ samāptam ॥

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi caturthodhyāyaḥ ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyodhyāyaḥ ॥

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike parvaṇi prathamodhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasaṃgrāhe svargārohanike parvaṇi dvitīyodhyāyaḥ ॥ śrīkṛṣṇāya namaḥ ॥ sitālakṣmaṇabharataśatruḡnahanumatsametaśrīrāmacandrāya namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om ॥ śubham astu śrīgurubhyo namaḥ ॥ karakṛtam aparādham kṣantum arhanti santaḥ ॥ pramāthināmasaṃjñāyām śaradi prāpnuvaty api ॥ cāpaṇ haṃse dakṣiṇākhyāyane pakṣe site tathā ॥ aṣṭāvīmśākhyake hy anhi somavāsarasamyute ॥ svātītārasamāyukte daśamyām mīnalagnake ॥ śravaṇāt sarvapāpaḡhnaḥ paṭhanān muktidaṇ śubham ॥ lekhanāt śrīpradaṇ sammyak mahābhāratasaṃgrāham ॥ Rāmakṛṣṇasya putreṇa Raghunāthena dhīmataḥ ॥ rāmabhaktena viduṣā likhitam bhadram astu vaḥ ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukmiṇīsatyabhāmābhyāṃ sevītāya namo namaḥ | śrī-
gurubhyo namaḥ ||

72.

WHISH No. 72.

Size: $12\frac{5}{8} \times 1\frac{1}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (=1), kha, ga . . . ha, la, kṣa (=35), kya (=36), khya . . . kṣya (=70), kra (=71), khra . . . lra (=104), kṣra (=105). This foliation begins from the second leaf.

The *Bṛhatsaṃhitā* of *Varāhamihira*, or the *Varāhasaṃhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭotpala*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver ddhaniṣṭhādyam nūnam kadācid āsīd yenoktam pūrvaśāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhaniṣṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭopalaviracitāyāṃ saṃhitāvivṛtiḥ ** ditya-
cāras tṛtiyoddhyāyaḥ |

F. 51:—iti Bhaṭṭopalaviracitāyāṃ saṃhitāvivṛtiau
śukracāro navamoddhyāyaḥ ||

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā
bhūpās sikthakena dvijādyām tadvaśa *** ** (blank)
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair
hanti dentaiḥ romnā gohayānyām go (sic) ||

73.

WHISH No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *R̥gveda-Prātiśākhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pārśadavṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prātiśākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratiśakhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller* (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātiśākhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dirghavat pluto-nusvāro vyañjanam vā svarō vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṇ ca tā rcotra nidarśanam || 52 | gāyatrī purauṣṇik catuspādam manye dvādaśa || iti chandovicitau prathama āditoṣṭādaśa-paṭalaḥ || hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy āditaḥ varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam-jñāni veditavyāni | etc.*

It ends (f. 155):—*iti pā(rṣa)davṛttau kramapaṭalan nāma dvādaśam samāptam || śrīguru° etc.*

(2)

Short treatises, a kind of Appendices to the *Prātiśākhya*, on the *R̥gveda-Samhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *Rgvilanḡhyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Padāntadīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *Rksamkhyā* (ff. 17b—18);
- (7) *Āvarṇadīpa* (f. 18);
- (8) *Nāntasamgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21 b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasamgraha* (f. 22);
- (10) *Naparavyākḥāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭīkā*, a Commentary on No. 9 (ff. 35—39).¹

The first treatise begins:—*praṇāmya pranaṭābhīṣṭapradātāraṃ paṭim śrīyaḥ | bahvrcānām subodhāya śam[m]ānam kriyate laghu | visarjanīya ākārapūrvako ghoṣavatparaḥ | vyañjanasprkechasaparo lupyate samhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham | nānāpadatvam amgyānām (read imgyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ | nimittam grhyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]s trayaḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrtitāḥ | iti paribhāṣā || etc.*

It ends (f. 5):—*Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānam sādhu savyākhyam Nāgadevena nirmmitam || iti rksarvaśamānam samāptam ||*

Then the *Vilanḡhyalakṣaṇa* begins:—*hariḥ om | śuddha-sphatikasaṃkāśam puṇḍarīkanivāsinam | dātāraṃ sarva-vidyānām hayagrīvam upāsmahe | Yajñanārāyaṇāt sūrer utpannas somayājīnaḥ | Nāgadevo vadiṣyāmi vilinḡhyāni padāny aham | etc.*

It ends (f. 8b):—*proktaṃ yathā tathā vāpi prītyā bālakaḥoktivat | mayoktāny rgvilanḡhyāni varṇakramata eva tu | vilanḡhyalakṣaṇaśloka āṣṭāṣaṣṭir udritāḥ | vilanḡhyalakṣaṇam samāptam ||*

¹ Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—*rtvig yajñeṣu kaṃ viś-
vaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśabdo rtvik-
śabdo ṛkāravat | marutān tvāraracchevas samudrasyeva
varmmanā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā
bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo
ūti devānām itva vellām varjaṃ ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteśopi
prasādarthī yasyābhūtipurāntakaḥ | kārūṇyanidhaye ta-
smai gaṇādhipataye namaḥ | 1 | manīṣiteṣu sarveṣu bhā-
satān nas sarasvatī | viśvaprakāśinī śāsvat kumudeṣv iva
kaumudī | 2 | ṛgvedapāthe Śākalyadrṣṭe tadvarṭmanā
kr̥tiṃ | padāntadīpinīn nāmnā karomy artthānubandhi-
nīm | 3 | ... ālocya Śaunakaproktaṃ prātiśākyāṃ praya-
tnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāṃkṣayā | 5 |*

It ends (f. 17):—*teṣu koṣṭhesu gaṇite padajāte varāṭa-
kaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ |
śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumanḡalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhā-
lakṣaṇaṃ | vargaṃ vadet kaścana tañ ca sarve pādaṃ
dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva var-
gaṃ kramaṃ dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇaṃ samāptam ||*

This is followed by the two small treatises, the *Rksam-
khyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*,
and the *Avarṇadīpa*, which begins:—*guruṃ guṇābhin-
nikhilāptavānmayam prānamya saṃsārasamudratāraḥ |
padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam
ahaṃ sulakṣaṇaṃ ||*

Then follow the *Nāntasamgraha*, and the *Tāntasam-
graha*, (ff. 19—22 b), and Commentaries on these two trea-
tises (ff. 23—39).

F. 19 begins:—*prānamya garuḍārūḍhaṃ harin nīlā-
bhrasannibhaṃ | Śeṣanārāyaṇākhyena lakṣaṇaṃ kriyate
mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evan natāntākhyam lakṣaṇaṃ samudī-
ritam | iti taparam samāptam | F. 35:—naparavyākhyānam
samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*

(3)

Some more treatises of the same kind, viz.

- (1) *Paribhāṣā* (?) (f. 1);
- (2) *Āvarṇīlakṣaṇa* (ff. 1—3);
- (3) *Āvarṇīlakṣaṇa* (f. 3);
- (4) *Āvarṇīvyākhyāna*, a Commentary on No. 2 (ff. 3b—24);
and
- (5) *Āvarṇīvyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the Saptalakṣaṇa above No. 25(a).

F. 1 begins:—guruṃ guṇābhin nikhilāptavānmayam prānāmya samsārasamudratārakam | padādyavarṇāyagamāya vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | *etc.* (like the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the same page):—iti paribhāṣā samāptā ||

F. 3:—avarṇīlakṣaṇam samāptam || śrīdakṣiṇāmūrttaye namaḥ ||

F. 3b:—avarṇīlakṣaṇam samāptam ||

F. 24:—avarṇīvyākhyānam samāptam ||

Then the Commentary on the *Āvarṇīlakṣaṇa* begins:—ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin lakṣaṇepi prātipādikagrahaṇam sarvārtham sarvatra | *etc.*

It ends:—ākārādīpadānān tu spaṣṭāya pratipāditam | yathāmati hr̥dī prītyādhā(ra)ṃ vidvajjanais sadā || hariḥ om || āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai namo namaḥ || ... śrīmahādevyai namo namaḥ ||

74.

WHISH No. 74.

Size: $12\frac{1}{8} \times 1\frac{5}{8}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dikṣita* of the *Vādhūla* family; *Pariccheda* I: the *Varṇāśramadharmanirūpana*. See Burnell, Tanjore p. 134.

It begins:—śuklāmbaradharam viṣṇum śaśivarnaṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||
amke vihāriṇam anukṣaṇam adriyāyāś tam kevalam kala-
bham atbhutam āśrayāmaḥ | nityam ya eṣa bahubhir
nnijasevakānām pratyūhapuñjakabalaiḥ paritoṣam eti | pā-
rāvatividhimukhāvalisaudhapaṅkter mmāyāvihīnajanamā-
nasarājahamsam | yogeśvarair api vimṛśya nijasvarūpā
vāti (read vāṇi?) śvarī diśatu me vacasām samṛddhim | śara-
bham upaimi sādhu sevyam sadayam kañcana devatāvi-
śeṣam | ... daśakaṇṭharūpam vande daśasyandana nanda-
nāmi (read °syandanam namāmi?) | Vaidyanāthāddhvarinā-
madāso Vādhūlavamśajah | smṛtimuktāphalan nāma kurute
sārasaṁgraham || uruvistaradharmaśāstravārdhdher upalab-
dher mmahatā pariśrameṇa | śravaṇeṣu nidhiyatām kim
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-
śakalitan tu dharmmaśāstram kva ca punar ākalane mama
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idam
mama sāhasam sahanām | tatrādau dharmmapramāṇāni
nirūpyante | Manuḥ | vedokhilo dharmmamūlam | etc.

F. 10b:—atha smṛtikartṭrīrūpanam | F. 11b:—atha
dharmmadeśāḥ | F. 21b:—atha sṛṣṭiḥ | F. 36:—iti yaja-
nam || atha yājanam nirūpyate | F. 39:—ity addhyayanam |
athāddhyāpanam | F. 63:—iti dānam | atha pātranirūpa-
nam | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—iti brāhmaṇaśraīṣṭhyam | atha jātivivekaḥ |
F. 111:—iti yajñopavitanirmmāṇādi || atha daṇḍadhāraṇam |
F. 149b:—iti snātakadharmmaḥ | atha vivāhaḥ | F. 170:—
atha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīṇidhar-
mmaḥ | F. 196b:—atha vidhavādharmmaḥ | F. 201:—iti
strīdharmmaḥ || grhasthadharmmān āha Dakṣaḥ | F. 209b:—
atha yatidharmmaḥ | F. 224b:—atha gurvādinirūpanam |
F. 245:—atha bhikṣācaryyā |

It ends:—Vyāsaḥ | mokṣāśramam yaś carate yathoktam
śucis sam (read san) samkalpitabuddhiyuktaḥ | anindhanam
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate
(read śrayate) dvijātir iti* | iti Vaidyanātha-Dikṣita-

viracite smṛtimuktāphale varṇāśramadharmmanirūpanan
nāma prathamah paricchedah || hariḥ om | śrīgurubhyo
namah ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Grhyavṛtti*, a Commentary on the *Khādīra-Grhyasūtra* or *Drāhyāyana-Grhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto grhyakarmmāni | athānantaram | kas-
mād anantaram deva savitar ityādīmantravacchākhāddhya-
yanānantaram yattetta nādhītavedasya mantraparijñānāt
vaksyamāṇeṣu vākyeṣu karmmānuṣṭhānāyogyatayā pratipa-
ttum aśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36b):—pañcamah khaṇḍah ||
iti Rudraskandhakṛtāyām grhyavṛttau prathamah paṭalah ||

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the
IIIrd Paṭala:—sthālipākasya pūrṇapātram yathotsāhani-
vṛtyartham | carutantraprakṛtir ayam homah || tritīyasya
paṭalasya caturthah khaṇḍah || navamīn daśamīm vānva-
śakyam || hariḥ om || śubham astu | *etc.*

76.

WHISH No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.'
The MS. may be about 50 or 80 years older.

Character: Grantha.

* Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñānāt.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda-Purāṇa*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāram sarvabhūtānām(a)nādhāram avikriyam | anantānandabodhām-bunidhim atbhutavibhramam | ambikāpatim iśānam anīśam praṇamāmy aham || satrāvasāne munayo viśuddhahṛdayā bhṛṣam | naimiṣiṣyā mahātmānam āgatam Romaharṣaṇam | drṣṭvā yathārham sampūjya prasannendriyamānasāḥ | pa-pracchus samhitām enām Sūtam paurāṇikottamam | evam prṣṭo munisreṣṭhaiḥ Sūtas sarvārthadāyinam | mahādevam mahātmānan dhyātvā Vyāsaḥ ca bhaktiḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhmaṇam purāṇam prathamam dvitīyam pātmanam ucyate | tṛtīyam vaiṣṇavam proktam caturttham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyānataḥ param | saptaman nāradyāḥ ca mārkkaṇḍeyanataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laingāḥ ca vārāhanataḥ skāṇḍam anuttamam | vāmanākhyānataḥ kaurmnam matsyan tatparam ucyate | gārudākhyānataḥ proktam brahmāṇḍan tatparam viduḥ | granthatas tu caturllakṣam purāṇam munipumgavāḥ | etc.

F. 24:—iti skāṇḍe purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśodhyāyāḥ ||

F. 132:—iti yajñavalkyakhaṇḍe tricātvāriṃśodhyāyāḥ || Sūtaḥ | athātas sampravakṣyāmi dravyasuddhim samāsataḥ | etc.

It breaks off (f. 132b) in the middle of the 44th Adhyāya with the following words:—śuddhyā[śu a]śuddhavad bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi calaty api |

77.

WHISH No. 77.

Size: $12\frac{1}{4} \times 1\frac{1}{8}$ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.
Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāṇa*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvalō gaṇḍābhogavilolupān aḷigaṇān karnāñcalaiś cālayan | yatpādāmburuhāvalambaśaraṇāḥ pūrve pumāṁsas traya(s) trailokyasthitisargasamḥtividhau nirvighnasiddhodyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajaṁ | svopajñam vāṇmayam yasya vihāragravedikā | ** nīm (read vāṇīm)¹ kṇabhuḷim ajīgaṇad avāśāsic ca vaiyyāsikim antas ta(n)tram aramsta pannagagavikumbheṣu cājāgarat | vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebbhūd yadupajñam eva viduṣām saujanyajanyam yaśaḥ | [s]triskandhaśāstrajaladhīm cuḷukikurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādrīśaḥ | kolācalapeddāyāryyaḥ (read Kolācala-Peddācāryaḥ?) pramāṇapadavākyapāradrīśvā yaḥ | vyākhyātānikhilaśāstrāḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpana-mmraḥ | svāmī vipaścid vitanoti tīkām pratāparudriyarahasyabhettrim | puṇyaślokaḡuṇkṡtiśāṇakaṣaṇād uttejanālam-bhitam saṅjagrāha rasādiratnanicayam vidyāvināthaḥ purā | sohan tad vyavahārahetum adhunā kiñcit karomy āpanan tatrānugrahamūlyatobhilaṣitam grṇhantu dhanyā janāḥ | yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nāmūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir alaṁkāraśāstram āra-bhamāṇaḥ, etc.

¹ See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46:—iti pratāparudravyākhyāne ratnāpaṇākhyāne kāvyasvarūpan nirūpaṇan nāma dvitīyaṃ prakaraṇaṃ ||

F. 139:—pratāparudravyākhyāne ratnāpaṇākhyāne guṇan nirūpaṇan nāma ṣaṣṭhaprakaraṇaṃ |

It ends:—vistarabhīrubhir uparamyata iti sarvaṃ avadātaṃ || iti pratāparudriyavyākhyāne ratnāpaṇākhyāne miśrālaṃkāraṇan nirūpaṇan nāma navamaṃ prakaraṇaṃ || pratāparudriyavyākhyānaṃ samāptam || śrīguru°, etc.

78.

WHISH No. 78.

Size: $12\frac{5}{8} \times 1\frac{3}{4}$ in., 94 + 57 + 86 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Saṅkara Āchāryyah*". See below No. 93.

It begins:—yam iha kāruṇikam śaraṇam gato hy arisa-
hodara āpa mahat padaṃ | tam aham āsu hariṃ varam
āśraye janakajāmkaṃ ana(n)tasukhākṛtiṃ | Vibhīṣaṇorisaho-
daropīty anvayaḥ (1) śrīgauryyā sakalārththadan nijapadāṃ-
bhojena muktupradaṃ prauḍham vighnavanaṃ harantaṃ
anaghaśrīduṇḍitūṇḍasīnā vande carmmakapālikopakaraṇai(r)
vairāgyasaukhyāt paraṇ nāstīti pradiśantaṃ antavidhuram
śrīkāśikeśam śivam | pradiśantaṃ upadiśantaṃ | yatkrpāla-
vamātreṇa mūko bhavati paṇḍitaḥ | vedaśāstraśarīrāntāṃ
vāṇīm vīṇākarām bhaje | kāmākṣīdugdhapracurasurasu-

tanu¹ prāyjabhojyātipūjyāśrīgaurināyakābhitprakaṭana - Śi-
varāmāryya-labdh[*v*]ātmabodhaiḥ śrīmat-Gopālagīrbhīḥ pra-
kaṭitaparamādvaitabhāsas[t]mitāśya - śrīmat-Govindavāṇi-
cānakamalago nirvṛtohaṃ yathāliḥ | mokṣapuryyāṃ śrī-
kāñcyāṃ śrīkāmākṣyā dattaṃ pāyasam devair api stutaṃ
prāyam sampūrṇaṃ prakṛtājyayuktaṃ vā yat bhojyam
anna(m) tenātipūjyāś Śīvarāmāyogināḥ kiñca śivaś cāsau rā-
maś ceti svanāmnā śrīgaurināyakayor abhedam prakatayanti
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatī-
bhīḥ tair ity arthah Śaṃkaram bhāṣyakṛtaṃ praṇamya Vyā-
saṃ harim sūtrakṛtaṃ ca kurve śrībhāṣyatīrtthe parahaṃsatu-
ṣṭyai vāgjalabandhacchidam abhyupāyam (1) atra bhāṣye, etc.

F. 20:—prathamavarnakam ||

F. 32:—caturtthavarnakam || prathamāsūtram samāptam ||

It ends:—ātmaniścayāt ān maryyādāyāṃ pramātrtvasya
kalpitatvepi pratyakṣādiviśayāvādhāt pramāṇ(y)am iti bhā-
vaḥ || om rāmanāmnī pare dhāmnī kṛtsnāmnāyasaman-
vayaḥ | kāryyatātprāyabādhena sādhitāś śuddhabuddha-
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvrcabrāhmaṇopaniṣadvivarāṇa*, or *Aitareyopani-
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,
by Śaṅkara (ff. 70—94b). Printed in the Bibliotheca Indica,
vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptam karmma sahāpara-
brahmaviśayavijñānenaiśā karmmaṇo jñānasahitasya parā
gatir ukthavijñāna[sa]dvāreṇa[no]pasamhṛty etat (read °sam-
hṛtāitat?) satyam brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke
sarvān kāmān āptvāmṛtas samabhavas samabhavat ity upa-
stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-
matparamahamṣaparivrājākācāryyasya śrīmac - Cāṃkara-
bhagavataḥ kṛtau bahvrcabrāhmaṇopaniṣadvivarāṇam sam-
pūrṇam || gurubhyo namaḥ || aitareyopaniṣatbhāṣyam sa-
māptam ||

¹ For dugdhapracura the metre requires — — — —. The Edition
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gr̥hyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the *Śāṅkhāyana-Gr̥hyasūtra*. See *Indische Studien*, vol. XV, p. 4 seq.; *Sacred Books of the East*, vol. XXIX, p. 6 seq.

It begins:—*utthāya prātar ācamyāhar aha svāddhyāyam adhiyitādya no deva savitar iti dve, etc.* (see *Śāṅkhāyana-Gr̥hyasūtra* I, 4).

F. 12 b, 13:—*iti kauṣītakagr̥hye prathamoddhyāyaḥ ||*

F. 19:—*iti kauṣītakagr̥hye dvitiyoddhyāyaḥ || śrīguru°... piṇḍapitryajñe aparāṇhe amāvāsyāyam, etc.*

F. 21:—*iti kauṣītakagr̥hye piṇḍapitryajñavidhiḥ ||*

The last chapter contains Mantras with accents (the *udātta* only being marked by the sign ~ placed on the top of the letters), beginning:—*āyusyaṃ varceśyaṃ rāyāspōśam autbhidaṃ | idāṃ hiraṇyaṃ varceśvaj jaitrāyā viśatād mām || 1 |* (See *Mantrapāṭha*, II, 8; *Āśv. Gr̥hy.* III, 8, 21.)

It ends (f. 23):—*priyām mā kuru devēsu priyaṃ mā brahmaṇe kuru | priyām viśveṣu bhūtēsu māyi dhehi rucā-rucam || hariḥ om etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Gr̥hyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—*natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ | guhyaṃ tadyaṃ saṃkṣīpya vyākhyāsyai bahuviśṛtaṃ | yathākramaṃ yathābodham pañcāddhyāyasamanvitaṃ | vyākhyātaṃ vṛttikārādyai śrautas-mārttavicaṣṇaiḥ | utthāyośasy athāplutya sāndhyaṃ karmaṃ samāpya ca | kurvita nityaṃ svāddhyāyam ārabhyādyān na (sic) ity a(r)thaḥ |*

F. 43 b (= f. 20 b):—*gr̥hye kauṣītakīyesmin etad uttariyasammatā | vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (sic) || hariḥ om | etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—dakṣiṇārtthaṇ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādyarthena?) ṣiṣṭakarma samāpyāgnim upatiṣṭhec ca sanna-met || hariḥ om *etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) grhyāni vakṣyāmaḥ, *etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12 b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22 b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vapāṃ juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, *etc.*

It breaks off after Rv. X, 105:—triṣṭub antyādyā gāyatrī vā || 5 || ubhau bhūtām || śrīgurubhyo namaḥ || śrīmahātri-purasundaryyai namaḥ || hariḥ om śubham astu śrīgaṇā-dhipataye namaḥ ||

(7)

Lists of words, occurring in the *Rgveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of Paṇiṣṭa to the Prātiśākhya (ff. 55—86). In the margin of f. 55 it is wrongly described as 'Sarvānukramaṇī'.

It begins (f. 55):—gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhaçchedanāny ukta (read uktvā) vili-khyante padāny atha | ejante ca visargānte pade ci parato yataḥ | vigrhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya rjṛa mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva

uṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave
nakārānte makārānte parayoś ca tavargayoḥ ntaṇāde śāt
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86b):—kaṇiyan | tvaṣṭā | avagra pañcadaśa |
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |
sindhūn | atiṣṭhan | sukarmmaḥ | dharttāḥ | naḥ | avagra
caturdaśa | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuḥ | agmata |
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |
śrīr ṇaye | gnaṣ patnibhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ ||

79.

WHISH No. 79.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in., (1) + 31 + 131 + (1) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about
50 years older.

Character: Grantha, except ff. 1—67 b (Parāśara-Smṛti I—IV) which
are in Malayalam.

(1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-
yas.¹ This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādaḥ |
pratyūhaddhvāntaviddhvaṃsaḥ | kriyate bhaktakarmaṇām |
maḍiyarasanāraṃge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-
surapādapaḥ | *etc.*

It ends:—śrīmac-Ṣaṅkaradeśikasya caritaṃ stotraṃ pra-
bodhapraḍan nirddagdabhākhilapāpa(ca)ṇḍanavipinaṃ saṃ-
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās
sañcintayanty anyaham te labdhvā bhuvi sampadaṃ ca
sakalām ante labhantemṛtaṃ || iti Śaṅkarācāryacarite
deśikācāryasāyujyaprapṛptir nnāma navamoddhyaḥ || hariḥ
om || ācāryavilāsaḥ samāptaḥ || om |

¹ The author is *Govindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmr̥ti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutim paśyanti munayaḥ smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitaṁ bhuvī | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśarasmr̥tāv asya (read asyām?) granthakṣiptir vivicyate | dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṣṭatam | *etc.* (See edition of the *Parāśarasmr̥ti* in the Bibliotheca Indica, I, p. 12 seq.)

F. 46:—vedakṣaravicāreṇa śūdraś caṇḍalātāṁ vrajet | iti | madyaṁ bahavidhaṁ . . . agamyā bhāginyādayaḥ | spaṣṭam anyat | iti mahārājādhirājaparameśvaravaidikamārgapravarttakāśrīvira - Bukkaṇabhūpālasāmmrājyadhuraṇ-dharasya Mādhavāmātyasya kṛte Parāśarasmr̥tivyākhyāyā Mādhavīavyākhyāyās saṁgrāhe prathamoddyāyaḥ || śivāya namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā | adhyetavyaṁ prayatnena niya-taṁ svargagāminā || iti śrīmahārājādhirājaparameśvara-vaidikamārgapravarttakāśrīvira-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmr̥tivyākhyāyām Mādhavīavyākhyāyām dvā-daśāddhyāyaḥ | karakṛtam aparādhāṁ kṣantum arhantu santaḥ || śrīmahātripurasundaryyai namo namaḥ || hariḥ om ||

80.

WHISH No. 80.

Size: 12 $\frac{1}{4}$ × 1 $\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nārāṇya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—śuklāmbaradharam viṣṇum śaśivarnāṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sar-
vavidyānām śrīdakṣiṇāmūrttaye namaḥ | yasya bhāvanayā
daityas tatāra bhavasāgaram | dustaran tad aham vande
nārasimham mahat param | sakalasañcitan duritasamtati-
śamanadvārakaprārīpsitaparīsamāptiphalakaparadevatānu-
ddhyānalakṣaṇam maṅgalam anuṭiṣṭhati | ekam yaj jana-
yatīti || ekam yaj janayatīti | ekam yaj janayaty anekatanu-
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api
vā noptan na siktaṁ jalaiḥ | kālenāpi na jiryate huta-
bhujā no dahyate klidyate nātbhis tat sakalasya bijam
aniṣam brahmābhiyan dhīmahi ||

F. 10 b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-
moddhyāyaḥ ||

F. 105 b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne ekādaśoddhyāyaḥ ||

It ends:—Śaunakādīn naimiṣiṣyān brahmasūnus tirodadhe ||
brahmasūnur Nāradaḥ || etan Nāradiyapurāṇaśravaṇaka-
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān
nityam haribhaktisudhodayam | kathayed vā sa pāpaughair
mmukto mokṣaṁ ca gacchati || śaktyaddhyātmake tat asakṛt-
śravaṇādinoktasāadhanadvārā mokṣas siddhyatīti sarva(m)
samañjasaṁ || iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne viṃśoddhyāyaḥ || śrīkṛṣṇāya namaḥ || etc.

81.

WHISH No. 81.

Size: 12½ × 1½ in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 5th January 1830 Tellicherry.

The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Sadā-
nanda* (ff. 1—17).

It begins:—on namo nṛsimhāya | akhaṇḍam saccidānandam avānmanasagocaram | ātmānam akhilādhāram āśraye-bhīṣṭasiddhaye | artthatopy advayānandān atī[m]tadvaita-bhānataḥ | gurūn ārāddhya vedāntasāra(m) vakṣye yathā-mati | vedānto nāmopaniṣat pramāṇan tadupakārīṇi śārī-rakasūtrādini ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi śruteḥ || iti paramahamsaparivrajakācāryya-Sadānandakṛtau vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-bhyan namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśuprakaraṇa* (*Citrādīpa* etc.), by *Vidyāranya Tirtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe drṣṭam avasthānān catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam | yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (1) cidan-taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamsaparivrajakācāryyaśrī-Vidyā-ranyamunivaryyaviracitaṁ citradīpākhyam prakaraṇam sampūrṇam || śrīlakṣmīnṛsimhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrajakācāryya-śrī-Vidyāranyatīrthamunivaryyeṇa viracitaṁ kūṭasthadīpā-khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the *Tattvaviveka* f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita* f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in five *Adhyāyas*) f. 110.

It ends:—tatvamos saṁgatau satvaram dvaitapāroḥṣya-varjitaṁ | viruddham | dasatyāgāt pūrvabodho pariṣyate (?) || hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—*ama iam hmi | āryya iyam asmi |* and:—*suvihiḍampaoadāe amamsa na kiṃ vi parihāvaṃsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayisyati |*

F. 13b:—*iti pratyabhijñānaśākuntale prathamomkaḥ ||* The Vidūṣaka's speech at the beginning of the 2nd Act begins:—*hā hadohmi | eamsa miaāsilamsa ramno vayamsa-bhāveṇa | hā hatosmi | etasya mṛgayāsilasya rājño vayasya-bhāveṇa | aam miao aam varāho | etc.*

The 2nd Act ends f. 23b, the 3rd Act f. 33b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—*iti pratyabhijñānaśaku(ṇṭa)le saptamomkaḥ | hariḥ om || śṛiguru° . . . || Śākuntalam samāptam |*

82.

WHISH No. 82.

Size: $11\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsācārya*, son of *Timmaya Ārya*, of the *Vaikhānasa* family.

It begins:—*lakṣmīm vas sutarān tanotu madhukṛllakṣmīmukhāmbhoruho bhaktābhiṣṭavarapradānanipunaś Śe-śādrīcūdāmaṇiḥ | . . . Vaikhānasānvayapayodhimṛgā(ṇ)kamūrtti śṛīkauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayamvarapatir mmahān | anvarththanāmā vikhyāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasārasindhukumbhotbhavam budhajanāḥ parikīrttayanti | soham vicāryya bharatādīmunipraṇītam śāstram kavīndraracitāni*

ca nātakāni | nyāyam Phanindrāphanitiṁ ca kapiñjalaṁ
ca¹ Kāṇādatantram atha Jaiminīnā kṛtaṁ ca | tīkānta
(read tīkāṁ karomi?) viduṣāṁ paritoṣaṇāya śākuntalasya
Phaṇisailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanān
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate
(read °badhyate?) | etāṁ sajjanarañjanakṣamaguṇopetā-
maghāṁ tīkāṁ yatnavatā mayā viracitāṁ, *etc.*

F.30:—iti śrīramāṇa-Vemkaṭeśacaraṇāmbujasamārādhaka-
Timmayāryyaputreṇa sakalalakālāpakūśalena Vaiḥāna(sa)ku-
lāvataṁsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sāhitya-
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śrīramāṇa-Vemkaṭeśacaraṇāmbujasamārā-
dhaka-Timmayāryyaputreṇa sakalalakālāpakūśalena Vai-
khānasakulāvataṁsena Śrīnivāsācāryyeṇa viracite prauḍha-
vedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisametā-
śrīcandramauleśvarasyāmisaḥāya || ... śākuntalāvyākhyānam
samāptam ||

virodhisaṁjñāṁ samprāpte hāyane mārgaśīrṣake | māsi
hy āśleṣasaṁjñāyān tārakāyāṁ kṛter(?)dine | tithau pañ-
camasaṁjñāyāṁ Rāmākṛṣṇasya sūnūnā Raghunāthena vi-
duṣā likhitam bhadram astu vaḥ || hariḥ om *etc.*

83.

WHISH No. 83.

Size: 19 $\frac{7}{8}$ × 1 $\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'.
The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by *Vemkaṭanātha*, in 66 chapters.
Mr. Whish describes it as the 'Xata-Dūṣiṇī; or refutation

¹ For ca kapiñjalaṁ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavitārkkika-kesarī | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnam pratipadam rcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitātir bodhajaladheḥ | kathādarppakṣubhyatkalikathakakolāhalabhavam hara tvan tad dhvāntam hayavadanahelāhalalahalaḥ | idam prathamāsambhavatkumati-jālakūlamkaśā mṛśāmataviśānalajvalitajīvajīvātavaḥ | kṣaranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvatīcikurabandhasairandhrikāḥ | prācīm upetya padavīm yatirājadr̥ṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukavat paṭhantaḥ pracchanna-bauddhaviyaye parito yataddhvam | pādāhaveṣu nirbhetnum vedamārgavidūṣakān | prayujyatām śaraśreṇī niṣitā śatadūṣaṇī | tatra tāvac chāstrārambhe | *etc.*

F. 3:—iti kavitārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣanyām brahmaśabdavṛtṭyanupapattivādaḥ prathamah ||

F. 38b:—iti śatadūṣanyām nirviśeṣaviśayanirvikalpaka-bhaṃgavāda ekādaśaḥ ||

F. 64b:—iti śatadūṣanyām samvidanutpattidūṣanavāda ekaviṃśaḥ ||

F. 95:—iti . . . ātmādvaitabhāvaṣ ṣaṭtriṃśaḥ ||

F. 128:—iti . . . vikalpāpramāṇyabhaṃgoṣṭācatvāriṃśaḥ ||

It ends:—na cāsti samvāda iti darśitam iti || iti kavitārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣanyām advaitimate sūtrasvārasya bhaṃgaṣ ṣaṭṣaṣṭitamaḥ || hariḥ om śrimate vedāntagurave namaḥ śrīkavitārkkikasimhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandagunopetam jñānānandamayam mahah | *etc.*

84.

WHISH No. 84A.

Size: $14 \times 1\frac{7}{8}$ in., (2) + 134 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsam Vasiṣṭhanaptāram Śakteḥ pautram akalmaṣam | Parāsarātmajam vande Śukatātan taponidhiṃ | Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca Yudhiṣṭhiraḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaram | Vaiśampāyanaḥ | kṛ ***** (blank) kurupravīrās tathābhīmānyor mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās sabhām virāṭasya tatobhijagmuḥ | etc.

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ || Vaiśam | tam bhuktavantam, etc. (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṃ yadi te kiñcit vācā vidura vidyate | dharmmaṃ śuśrūṣate brūhi vicitrāṇi vibhāṣase | etc.

F. 77:—iti śrī-udyogaparvaṇi caturṇavatitamoddyāyaḥ || Vaiśam | vidurasya vaca śrutvā praśritam puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanah | śrīkrṣṇah | yathā
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma samhr̥stās sahasraśataśo narāḥ ||
ity udyoge mahābhārāte śatasahasrikāyām samhitāyām
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatiśata-
tamoddyāyaḥ || mātṛkādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktako granthas samśoddyas satbhir aṇjasā ||
hariḥ om, etc.

86.

WHISH No. 85.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on
the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*,
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.
Heinrich Stönnner for his edition of the *Mantrabrāhmaṇa*
(Inaugural-Dissertation zur Erlangung der Doctorwürde),
Halle a. S. 1901.

It begins:—prāṇipatyā gurūn ādyān vedavedārthako-
vidān | yatprasādēna jānanti pravaktum mādr̥śā api | sadā
samatvavaiśamyānirābādhatvāhetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ
padyaviśālārthapramāvēkyoptivisvataḥ¹ | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayaṃ pariṣecane viniyuktaṃ adityādidevatākam
aditir devatā sāpi sarvatra karmmaṇy anujñānan dāsyati | etc.

F. 41b:—vedārthasya prakāśēna tamo haddi vākarah su-
sthīrām anugr̥hātu (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-
jarājaparamēśvaravaidikamārgappravarttaka-śrīvira-Bukka-
bhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-
dhaviye vedārth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-
parvaṇi prathamoddyāyaḥ || yasya niśvasitā vedā, etc.

¹ Stönnner reads: yady api śāstrārthapramāvēkyoktivilayaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyamaś caturo vedān vidyātīrtthamuniśvaram || iti
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakasrīvī-
ra-Bukkabhūpālāsāmmrājyadhurandhareṇa Sāyaṇācāryyeṇa
viracite Mādhaviye vedārtthaparakāśe cchandogamantra-
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-
hmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the
Mantras prescribed by the *Gobhila-Grhyasūtra*. See Dr.
Stöner's Dissertation, p. xi.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatiṃ bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituse janāyā (*sic*) mā gām anā-
gām adhitām (read aditim?) vadhiṣṭa om utsrjatā || man-
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptam || hariḥ | man-
trapāṭha samāptam ||

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvanujobalavīr-
yyaparākramam | hatan devavratam śrutvā pāñcalena
śikhāṇḍinā | etc.

F. 67:—iti droṇaparvaṇi dvātriṃśoddhyāyaḥ || dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śīśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni sampāśaḥ | Yudhiṣṭhiraḥ |
evan te bhāṣamānasya balaṃ saubhadra varddhatām | yas
tvam utsahase bhettuṃ droṇānikaṃ su. See VII, 35,
26—29.

88.

WHISH No. 87.

Size: $15 \times 2\frac{1}{4}$ in., (1) + 129 + (2) leaves, on an average 14 lines
on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831
Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasaṃhitā* of
the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-*
Kāṇḍa in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in
15 Adhyāyas (ff. 53—74), the *Viramāhendra-Kāṇḍa* in
7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devaṃ gajavaktraṃ catur-
bhujam picaṇḍilam ahaṃ vande sarvavighnopaśāntaye | ...
purā kāñcyāṇ catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-
kāmaḥ prajāś sarvāḥ kṛpayā parameśituḥ | tasmin mahe-
śacaranaparicaryyāparāyaṇe | munayaḥ katicit punye sthitvā
gārhaṣṭhya uttame | etc.

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe sūtamunisam-
vādo nāma prathamoddhyāyah ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃ-
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe pañcāsoddhyā-
yah || śivāya namaḥ || hariḥ om sambhava-kāṇḍas samāptaḥ ||

F. 74:—om ity ... śivarahasyakhaṇḍe āsurakāṇḍe pañca-
daśoddhyāyah || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity ... śivarahasyakhaṇḍe viramāhendrakā-
ṇḍe saptamoddhyāyah || śrīsāmbāya parabrahmaṇe namaḥ ||
on tat brahmārpaṇam | om śubham astu viramāhendrakā-
ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe śūra-patmasaṃhāro nāma pañcatrīṃśodhyāyaḥ || ... yuddhakā-
ṇḍas samāptaḥ || yādṛśaṃ pustakan dṛṣṭvā | etc.

89.

WHISH No. 88.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratā-parudrīya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassīmanta-cū-
ḍāmaṇin dārān patmabhuvā trilokajananīm vande girān
devatām | yatpādābjanamaskriyās sukr̥tinām sārāsvata-
prakriyābījanyāśabhuvo bhavanti kavitanāṭyaikajīvātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe
ālaṃkāraśāstre nāyakaṇḍaprakaraṇaṃ samāptaṃ ||

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śa-
bdālaṃkāraprakaraṇaṃ || athārtthālaṃkārah |

It breaks off (f. 84b) with the words:—upamānopame-
yasādhāraṇadharmmasādrśyapratipratipādakānām prayoge
pūrṇā | See f. 74b in the lithographed edition of the *Pratā-
parudrīya* (published at Poona 1849, Śake 1771).

(2)

The *Sivārcanaśiromaṇi*, a manual of Śaiva worship, by
Brahmānandanātha, a pupil of *Lokānandanātha*, composed
by order of *Amytānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāṃsy anekāni janānām yatprasādataḥ | mātāṃgavadanaṃ vande devīm tripurasundarīm | yasya svātmāvabodhodayavigatamahāmohagāḍhāndhakārās sanmārgan darśayantaḥ khalu caraṇajuṣaṃ santi cānte vasantaḥ | satyaṃ brahmeti dehādy akhilam idam asad veti śāntāvadanta śrī-Lokānandanātham guruvaram anīṣaṃ bhāvaye sām̐bamūrttim || ... Amṛtānandanāthasya niyogāt tasya dhīmataḥ | śrī-Brahmānandanāthoḥaṃ hitāyālpadhīyāṃ api | śrī-Lokānandanāthasya śiṣyavargapurogamah | tantrāṇy ālokyā sarvāṇi kuḷārṇavamukhāni ca | ārabhe vi-staraṃ karttum śivārccanāśiromaṇim | śāntās santas samīkṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajaniturayyāme vibuddhivā cāvaśyakam kṛtvā hastau pādaū ca prakṣālyā-camya | svāsane samupaviśya pūjāmūrtter nnirmmālyam visarjīya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthasiṣyeṇa Brahmānanda-nāthena viracite śivārccanāśiromāṇau prathamollāsaḥ ||

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the 4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vārūni devi mama siddhim kuru priye | apavitraṃ parityajya sād̐hake siddhim arpaya | sarvapātramāye devi sudhārūpe namostu te |

90.

WHISH No. 89.

Size: 13⁵/₈ × 1⁷/₈ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

The *Adhikaraṇaratnamālā*, by *Bhāratitīrtha*, incomplete. Printed under the title *Vyāsādhikaraṇamālā* at the end of vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the *Veḍānta-Sūtras* (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānaṃ vidyātīrtthasvarūpiṇaṃ | Vayyāsiki (read Vaiyāsiki) nyāyamālā ślokaīs saṃ-grhyate sphuṭaṃ | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācārāparipālanāya ca[ra]
viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya
(read °aṃ namaskṛtya) grantham pratijānīte prañamyeti
Vyāsena proktā Vaiyyāsiki | etc.

F. 3b:—tatra śāstrasya prathamam sūtram || athāto
brahmajijñāsā || prathamādhikaraṇam āracaya(ti), etc.

F. 12:—prathamasyāddhyāyasya prathamah pādah | vā-
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahansa-parivrajākācā(r)yya-
Bhāratī-tīrtthapranītāyām adhikaraṇaratnamālāyām pratha-
māddhyāyasya caturthapādah ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV,
Pāda 2 with the following words:—saptamā + ti | jñasya
vāgādāya svasvahetau lināḥ | parethavā agnim vāg ity
ādīśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter
vidvaddṛṣṭyā layaḥ pare | anyadrṣṭiparam śāstram gñim vāg
ity udāhṛtaṃ tatvajñāni no vāgādāyaḥ prāṇā vilīyamānāḥ
prāṇāsvikeṣu kāraṇeṣu vilīyante na tu mahātmani yatrāśya
puruṣasya mṛtasyāsti vāg apy eti vātam prāṇas cakṣur
ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavidō dṛṣṭyā
paramātmāny eva paya. (See edition p. 72.)

91.

WHISH No. 90.

Size: $11\frac{1}{4} \times 1\frac{1}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Gṛhyaparīṣiṣṭa*, a compendium of domestic rites.
It is incomplete, and the name of the author is not
mentioned.

Amongst the authorities quoted are Śaṭyāyani (ff. 6, 65),
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāśnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), añkurārpanavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasamhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyasūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), gr̥hasāntivi° (f. 18), añkurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), gr̥hārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhīṇivi° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nādimukhaśrāddha (f. 44), piṇḍapitryajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyaṇa (f. 58b), sarpasānti (f. 68).

It begins:—athātaś śaucavidhim vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavitam śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā gr̥hāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātaś Śātyāyaniproktāni gr̥hyāgniprayaścittāni vyākhyāsyāmo, *etc.*

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti gr̥hyapari(śiṣṭe) dvitiyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ || athātaś sampravakṣyāmi karmma prṣṭa- (read vṛṣṭi?) pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātaś sampravakṣyāmi vivāham pipalasya tu | mārgaśirṣe māghamāse vaiśākhe kṛttikepi vā | vivāha(m) kārayed evaṃ pipalasya mahāphalam | vṛkṣa-dvayam praticyān tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti gr̥hyapariśiṣṭe kārīkāyām Śātyāyaniprokta-sarvāriṣṭasānti ||

F. 66b:—iti gr̥hyapariśiṣṭe kārīkāyām Raurukinā viracita-vidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarppasāntis samāptā || sarpasānti-homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣaṃ kālarūpī vyapohatu svāhā | suryyāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dikṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālānan dharmaḥ | tac ca duṣṭanigrahaṃ antareṇa na sambhavati | duṣṭaparijñānaṃ ca na vyavahāreṇa vineti vyavahāradarśanaṃ aharahaḥ kartavya(m) ity uktam (i) vyavahārān nṛpaḥ [] paśyet sabhyaḥ parivṛto-nvahaṃ iti | sa ca vyavahāraḥ kīdrśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpaṃ netavyaḥ mocanīya ity arthaḥ | evaṃ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadikṣitī-yoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śṛigurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: $15\frac{3}{8} \times 1\frac{7}{8}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Veṃkuṣā, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāttadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadevamīśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas
satām mude | tanute tatprasādena samkṣiptām bhātta-
dīpikām || iha khalu nikhilapumarthhān artthasādhanaū
dharmmādharmmaū sāṃgopāṃgavedāddhyāyanaikasama-
dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti
tatpradarśanāya paramakāruṇiko bhagavañ Jaiminir ācā-
ryyas sakalavidyopakāridharmmamīmā(m)sām athāto dhar-
mmajijñāsety ārabhya vidyate vānyakālatvād yathā yāyā
sāmpraīsa ityantaīs sūtrair bañca(read °ḥ pañcā?)dhika-
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṭi-
cakāra | adhikaraṇaṇ tu vedavat ṣaḍaṃgaṃ | yad āhuḥ vi-
śayo viśayaś caiva pūrvapakṣas tathottaram | sāṃgatiś ceti
pañcāṃgaṃ prāñcodhikaraṇaṃ viduḥ iti prayojanañ ceti
**** (blank) sāṃgatiprasāṃgādibhedāt bahuvidhā | tatredam
ādyam adhikaraṇaṃ athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāttadīpikāyām
prathamasyāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca
sāmpūrṇaḥ ||

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98,
the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,
4, 41 sqq.:—prabhutvāt || prasāṃgāt brāhmaṇasyaivā-
rtvijyam uta trayāṇām api varṇānām iti cintāyām . . .
brāhmaṇasyaivārtvijyam iti siddham | tad evaṇ nirūpitau
dvādaśabhir addhyāyair ddharmmādharmmaū || iti śrī-
Khaṇḍadevamīśraviracitāyām bhāttadīpikāyām dvādaśa-
syāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca samāptaḥ ||
hariḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-
śaradi vṛkṣe kumāryyāhvaye (dutthe māsi kanyā, written
underneath the last three words) citrābhe prathamā tithāv
anasite pakṣe dine dyomaṇeḥ | bhāttaprākpadadīpikām
samalikhac chrī-Vemkuśā strī sudhī śrīmacchekharipatta-
nottamaśīroratnāyamāṇo cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmaavadhūjanakāmkṣāsūnyo* hy *ātmatanūbhavakāmkṣāsūnyaḥ* | *ātmaniketanakāmkṣāsūnyas* tuṣyati tuṣyati tuṣyaty eva | *param eva paran nāparam* evaṃ *prabalanubhavadyotitabuddhiḥ* | *upasamsāraṃ saṃprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva* | *prakṛtipumaikye dṛśyaṃ sarvaṃ sphurati carācararūpaṃ viśvaṃ* | *iti medhāvi jīvanmuktim gacchati gacchati gacchaty eva* | *tatvaṃ asī śrutilakṣyaṃ vastu jñātvā sohaṃ sohaṃ itivā* | *vāgvr̥tter yyo lakṣyaṃ kurvan divyati divyati divyaty eva* | *satyaṃ jñānaṃ śuddhaṃ anantaṃ brahmaivāhaṃ tad ahaṃ tv eva* | *iti saṃskṛtabuddhi's sarvaṃ paśyati paśyati paśyaty eva* | *ātmānātmavicāre sādध्ये sādhanahīno mūḍho jantuh* | *iha saṃsāre pārāvāre muhyati muhyati muhyaty eva* | *kiṃ vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoḥ* | *prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye* | *sārāsāraviveki dehī dehājñānaṃ bhitvān(u)hāya* | *brahma-jñāne yatate yady api duḥkhaṃ naṣṭaṃ naṣṭaṃ naṣṭaṃ* || *iti brahmānubhavāṣṭakaṃ samāptaṃ* || om ||

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi* | *bhū sattāyāṃ* | *edha vṛddhau* | *ḍupacaṣ pāke* | *pacati pacata ity ādi* | *liṭi* | *pecitha* | *papaktha* | *etc.*, and ending:—*luṇi acūcurat acūcurata* | *luṭi corayitety ādi* | *pāla rakṣaṇe arcca pūjāyāṃ pūrvavat* || *luṇi ārciccat ārciccata* |

93.

WHISH No. 92.

Size: $13\frac{1}{2} \times 2\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

* (r̥lloko divyati divyati) inserted, but crossed out.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on *Śaṅkara's Bhāṣya* on *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, a pupil of *Gopāla Sarasvatī*. The name of *Govindānanda* is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first *Adhyāya Rāmānanda*, the pupil of *Govindānanda*, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) *Pādas* 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is *Rāmānanda Sarasvatī*, who dedicated his work to his Guru *Govindānanda*. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by *Govindānanda* (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a *Ṭippaṇa* or brief notes on it, by *Rāmānanda*. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of *Govindānanda's Bhāṣyaratnāprabhā*'. See also *Aufrecht* CC. p. 386, and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ | avighnam astu | śrīgurucaraṇāravindābhyān namaḥ | yam iha kārūnikam śaraṇam gātopy arisahodara āpa mahat padam | tam aham āsu harim varam āśraye janakajāmṅkam anantasukhākṛtim | Vibhūṣaṇorisahodaropīty anvayaḥ | śrīgauryyā nikhilārthadhān(read °dan) nijapadāmbhojena muktīpradam prauḍham vighnavanam harantam anagham śrīdumḍhituṇḍāsina | vande, etc. . . . śrīmat-Gopālagīrbhīḥ prakāṭitāparamādvaitabhāṣāsmītyaśrīmat-Govindavāṇīcaranākamalago nirvrtoham yathālīḥ | mokṣapuryyām śrīkāñcyām śrīkāmākṣīdattam pāyasam devair api stutam prājyam sampūrṇam prakṛtājyayuktam vā yat bhojyam annam tenātipūjyā | śrī-Śivārāmayogināḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurīnāyakaayoḥ abhedam prakāṭayanti tebhyo gurubhyo labdhātmabodho yaiḥ śrīmat-Gopālasarasvatībhiḥ tair ity arthāḥ | śrī-Śaṅkaram bhāṣyakṛtam praṇamya Vyāsam

harim sūtrakṛtañ ca kurve | śrībhāṣyatīrtthe parahaṃsa-
tuṣṭyai vākjalā(read 'jala)bandhacchidam abhyupāyam | atra
bhāṣye, etc. . . . ahaṃ brahma nirbhayaṃ || om || iha khalu
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Vedā-
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahāṃsaparivrajakācāryyaśrī-Govindā-
nandabhagavatkrtau śārīrakamīmāṃsakāvyākhyāyām bhā-
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādaḥ ||
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahāṃsaparivrajakācāryyaśrī - Go-
vindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamī-
māṃsavyākhyāyām bhāṣyaratnaprabhābhīdhāyām pratha-
masyāddhyāyasya caturthapādaḥ || addhyāyaś ca samāptaḥ ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4
f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya¹ eṣa hy eveti śā-
sanāt || iti śrīparamahāṃsaparivrajakācāryyaśrī - Govindā-
nandabhagavatkrtau bhāṣyaratnaprabhāyām caturthasyā-
ddhyāyasya caturthah pādaḥ | addhyāyaś ca samāptaḥ ||
om śivāya parabrahmaṇe namaḥ |

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrutasūtra*,
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X,
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-
dhya svid evopapādyātho *** *** *** (blank) lusandher

¹ Ed.: ato'tra doṣo'saṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādaya iva sarveṣān
tv eva sandhyāsu ha smāha Bodhāyano yatrāitad u pava-
tostam ita āditye purastāt candram ālohīti, *etc.*

F. 22:—dhenum vānaḍvāham vā dadyād iti Bo + nonyad
vai kathana iti Śālikih ॥ 33 ॥ iti dvaidhe prathamah pra-
śnah ॥ śrīmad-Yajñeśvarāya namaḥ ॥ hariḥ om ॥ cāturmmā-
syāni vyākhyāsyāmas, *etc.*

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti
Śālikih ॥ 27 ॥ iti dvaidhe dvitīyaḥ praśnah ॥ ... athātogni-
kalpam vyākhyāsyāmaḥ, *etc.*

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih ॥ 21 ॥
dvaidhe tṛtīyaḥ praśnas samāptaḥ ॥ ... athāta iṣṭikalpam
vyākhyāsyāma sva hasmā + neḥ, *etc.*

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana
etāny eveti Śālikir ety anye ceti Śālikih ॥ 18 ॥ dvaidhe
caturtthaḥ praśnah ॥ samāpto dvaidhaḥ ॥ śrī-Kāṇvāya Bo-
dhāyanācā(ryā)ya namaḥ ॥ śubham astu ॥

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary
on the *Agnikālpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dikṣita*). I could
not find the author's name in the MS., but see Burnell I.O.
p. 27 sq., Hultzsch II, p. 74 (No 695). The Oxford MS.
Sansk. d. 13 contains a complete copy of the work in
19 Adhyāyas.

It begins:—Bodhāyanam prāṇamyāgneḥ kalpasūtram
yathāmati | dvaidhakarmmāntasūtrābhyām saha vyākhyā-
syatetarām | agner anārabhyādhītatvād adhītānāṃ ca pra-
kṛtagāmitvadikṣādiṣu sambandhān darśapūrṇamāsayoś ca
dikṣādyabhāvāt jyotiṣṭomāṃgatāddhyavadhiyate dikṣādi-
bhir jyotiṣṭomāṃgam prasiddhan tatsambandhognau bha-
vati, *etc.*

F. 19b:—iti mahāgnisarvasve prathamoddhyāyaḥ ॥

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyaḥ ॥ om ॥

F. 35b:—atheṣṭakānām karaṇāni vakṣyāmaḥ, *etc.*

F. 40:—atha gārhapatyaciter iṣṭakāḥ ॥

It breaks off (f. 54) with the following words:—ādyentye ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhya-divaseṣu vyatyāsenā iti Śālikimatam | sāgnicitye kratau samvatsaran tisaḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākālpa-vyavasthitāḥ ekacarā didīkṣākālpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṃgi + sīdateti | agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ . . . anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve sap-
tamoddhyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddhyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikīḥ atha sruci caturgrhītam grhītvājyasya pūrṇam sruvaṇ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam catu-
rtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.

95.

WHISH No. 94.

Size: $14\frac{1}{4} \times 1\frac{1}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthasaṃgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Sāstrin*, the son of *Ratnagiri Dīkṣita* (ff. 1—55). See Hultsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in Śrīdeva's *Paribhāṣāvṛtti*. See The *Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultzsch I, p. 26 (No. 311) Śrādeva is given as the author of a *Paribhāṣārthasamgraha*.

It begins:—vijeyyānas sadā śambhur jjaṃgacchat girijām mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatim mama | mūrttir yasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyaṇām kṛd api svadharma¹ vitanute vāg yasya dāsyam sadā | śiṣyā yasya virodhivādimakūṭikuttakavāg-dhātikās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || prañamya paraman devaṃ bhavānīpatim avya-yam | kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ || vyākhyānato viśeṣapratipattir nna hi sandehād alaṣṇaṃ² || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridīkṣitaputrasya Vaidyanā-thaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe prathamasyā-ddhyāyasya prathamah pādaḥ || ekayoganirddiṣṭānām saha vā pravṛttis saha vā nivṛttih³ ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa⁴ ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro drśyate iti || 125 || iti śrīmad-Ratnagiridīkṣitaputra-Vaidyanāthaśā-strīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasam-graha*, by *Svayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam samsāra-jaladhiplavam | vyākaromi yathābuddhi paribhāṣārthasam-graḥam | granthādaḥ śiṣṭa maṃgaḷam ācaranti, etc.

¹ For svadharma, the metre requires only two syllables (v-).

² See *Paribhāṣenduśekhara*, P. 1.

³ See *Paribhāṣenduśekhara*, P. 17.

⁴ See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārthasamgrahahe vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīṣedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu mum khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96b, Sūtra:—sāmpratikābhāve bhūtapūrvagatīḥ ||

F. 99:—paribhāṣārthasamgrahavyākhyāne tritīyasyāddhyāyasya prathamah pādaḥ || lakṣaṇapratipadoktayoh etc.

F. 113:—iti śrīparamahamsaparivrajakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-carāṇāravindabhṛṅgāyamāṇasya śrīmat-Svayamprakāśānandasya kṛtau paribhāṣārthasamgrahavyākhyā(yā)ṇ candrikāyām caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyah || grahaṇavatā prātipadikena tadantavidhis tāsti ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahamsaparivrajakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-carāṇāravindabhṛṅgāyamāṇasya Svayamprakāśānandasya kṛtiḥ paribhāṣārthasamgrahavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā sampūrṇā ||

96.

WHISH No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasamgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivah | athātas sampravakṣyāmi tripurā-
ṇḍasya lakṣaṇam | yad uktam pūrvam astīti śāktam aṇḍam
hiraṇmayam | asti bālārkakotyābhan tripurāṇḍam hiraṇ-
mayam | rathākāram mahad divyam samānānte tu sam-
sthitam | etc.

F. 1 marg.:—prathamapaṭalaḥ | śaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgrāhe purāṇḍala-
kṣaṇe śaḍāmnāyalakṣaṇan nāma prathamah paṭalah ||

Paṭala II (tripurāṇḍalakṣaṇe pīṭhalakṣaṇam) ends f. 20b;
P. III (śrīpurāṇḍalakṣaṇe śricakralakṣaṇam) f. 41b; P. IV
(tripurāṇḍalakṣaṇe śricakrāntarāladevatāpratipādanam) f. 45;
P. V f. 49b; P. VI (śrividyaśandhyānuṣṭhānam) f. 50b;
P. VII (śrividya[n]nyāsa) f. 52b; P. VIII (śrividyaḥjapa-
kalpah) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X
(cakrārādhanaḥphalam) f. 63; P. XI f. 67; P. XII f. 69;
P. XIII (śaktasamayadīkṣāvidhānam) f. 75; P. XIV (dī-
kṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñasambhogān mu-
ktim āpnuyāt || iti candrajñānāgamasamgrāhe rahasye
mantrārthapratipādanan nāma pañcadaśah paṭalah || hariḥ |
om || śrīparāmbāyai namaḥ || śrīpūrṇānandanāthānte || hariḥ
om || yādṛśam pustakan dṛṣṭvā, etc.

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Auf-
recht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukāṇ ca vaṭukam vāṇīṇ ca
vighneśvaram kameśan tripurām parām bhagavatīm devīm
śukaśyāmalām | vakṣye kaulikadhūrttaḍāmbhikaśathādīnām
kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānām
kramāt || kaulāgamatantrārthān samgrhya śrikulārnavā-
rtthāṁś ca | kaulādarśam kurute Viśvānando hitāya kaula-
vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇītam kaulācārā-
śeṣadharmaprakāśam | kaulādarśam kaulāśāstrānusūram
kaulācāryās samyag ālokayantām || iti śrī-Viśvānandanā-
thaviracitakaulādarśatantram sampūrṇam || śrīmahātripura-
sundaryyai namaḥ || śubham astu |

97.

WHISH No. 96.

Size: $10\frac{1}{2} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

The *Prapañcasārasārasaṅgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkaṃ gajānanam ahar-
niṣaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāsmahe |
on natvā śrī-Śaṃkarācāryyam Amarendrayatīśvaram | kurve
prapañcasārasya sārasaṅgraham uttamaṃ | tatra prapañca-
sāre yad yac Chaṃkarācāryyair uktam mantrayantrapra-
yogādi tat sarvam api sārataṃ eva tathāpīdānīm manda-
prajñāvataṃ vistaraśo jñātum anuṣṭhānaṃ (read °ātuṃ) cā-
śakyatvād atyantopakāraḥ katvena yat sārabhūtaṃ tad alpa-
granthaṃ yathā [] sarvamantrayantratantrasāraṅgraha-
naṃ syāt tathā [] sarvatas sāraṃ gṛhītvā mayā satsampradā-
yasarvasvābhīdhavyākhyānoktamārgena vakṣyate (i) tatra
punaḥ prasaṅgāt tatra tatra mantrakalpāntare mantrasā-
rakramadīpikā Sanatkumārī[r]yyaśārādātilakamantradevatā-
prakāśikā dau yad yan mantrayantrādy uktam | tad api kiñcit
kiñcid vakṣyate | tatra prapañcasāre [] prathamān tāvāt
kṣīrābdhau, etc.

It breaks off with the following words:—evan dhyātvā
nyaset | om hrīm aṃ nārāyaṇaṃ jyotir ahaṃ parajyotiṣi
juhomi haṃsoham svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{2} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—*dvitiyena caturtthena ṣaṣṭhenārkeṇa sundarī | indreṇa candrakalayāvidyām sambhedyā ca svaraiḥ | ṣaḍam-gāni nnyajen mantrī hṛc chiraś ca śikhā(m) tathā | kavacan netram astraṇ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.*

F. 2:—*iti śrīdakṣiṇāmūrttisamhitāyām ekākṣaralakṣmī-pūjāvidhiḥ paṭalaḥ prathamah ||*

It ends (f. 111b):—*tasya sāmvaṭsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyām madanā(read da-manā?)ropāṇanaimittikavidhānan nāma tricatvāriṃśatpaṭa-lah || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||*

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—*śrīgurubhyo namaḥ | gurumūrttir ambikām śrīkr̥ṣṇam śrīsāmbadakṣiṇāmūrttim vande vinā-yakam kām vāṇim sundaramūrttim dharāṇim śrīsamastā-yudhasampūrṇam ṣaṭbhujāṇ cādayānvitam | adhastād vanitā-kāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndanīsevite | kalpadrumaiḥ parivṛte śikhare hema-bhūsite | ratnastambhasahasrais tu śobhite ratnamaṇḍape | ratnasimphaśanārūḍhan devyā saha maheśvaram | draṣṭum samāgato brahmā pranipatyā kṛpānidhim | baddh[ṽ]āñjali-puto bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, etc.*

F. 113b:—*iti śrīkumārasamhitāyām sadāśivabrahmasam-vāde vidyāgaṇeśamantroddhāran nāma prathamomodhyāyah |*

F. 129:—*iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrā-mavijayo nāma aṣṭamomodhyāyah ||*

It ends (f. 133):—*kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasamhitāyām rahasyātirahasyan nāma daśamomodhyāyah || śrīgurubhyo namaḥ || etc.*

99.

WHISH No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrnamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrnamāsau vyākhyāsyāmaḥ | prātar agnihotraṃ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyamyā saṃkalpaṃ karoti | darśśena yakṣye | anunirvāpyaindravaimṛdhena saha pūrnamāsena yakṣye | tena parameśvaraṃ prīṇayāni | darbhān nirasyāpa upasprśya | vidyud asi + paimi | diviḥ | apa upasprśya | yakṣyamānopa upasprśati tad idaṃ sarva-jajñeṣūpasparśanaṃ bhavati | *etc.*

F. 17b:—prathamāḥ praśnas samāptaḥ || śrīkṛṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyaṃ ādāya | indrasya bāhur asi dakṣiṇas, *etc.*

F. 35b:—dvitīyapraśnas samāptaḥ || idāṃ eke pūrvam samānanti prāśitram eke prāśitrapātra upastīryya, *etc.*

F. 49b:—tṛtīyaḥ praśnas samāptaḥ || ... atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaram uttaraṃ jyāyāmsam | *etc.*

F. 56b:—atha nakṣatrāṇi | *etc.*

F. 71:—hariḥ om || śubham astu || (71b:) ādhānaṃ trividhaṃ somapūrvam homapūrvam iṣṭipūrvaṃ ceti | *etc.*

F. 76b:—hariḥ om || paśubandhaprayoga ucyate | prāvṛtṭpaurṇamāsyām amāvāsyāyām vā prātar agnihotraṃ hutvā, *etc.*

It ends (f. 100):—sarasvatī | idaṃ haviḥ | sarasvān idaṃ haviḥ | agnabhagī (read agnir?) idaṃ haviḥ | devā ājyapā ity ādi sarvaṃ samānaṃ || hariḥ om *etc.*

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṁ hutvā | darbheṣv ā+patnyā saha prānān āyamyā | darśena yakṣye | anunirvāp(y)aindravaimr-dhena saha paurṇamāsena yakṣye | vapanam | vidyud asi +paimi | dviḥ apa upasprīya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | *etc.*

F. 17b:—caturtthaḥ praśnas samāptaḥ || ādhānaprayoga ucyate | uktanakṣatreṣu brāhmaṇādayognīn ādadhīran | *etc.*

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotraṁ hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṁ samāropyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhṛṣṭyā-dānādi samānam || hariḥ om || śubham astu ||

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotraṁ hutvā prānān āyamyā samkalpam karoti | tripūrṣasomapithavicchedaprāyaścittārttham aindrāgnam paśun daurbrahmaṇyanirharanārttham āśvinam paśuṁ cāgniṣṭomīyasyopālabbhyau kurvan somena yakṣye | jyotiṣṭomenāgniṣṭomena rathantarasāmnaikavimśatidakṣiṇena tena parameśvaram prīṇayāni | vidyud asi +mi dviḥ | *etc.*

F. 48b:—patnīsamyaājāntogniṣṭomīyas santiṣṭhate || hariḥ om || ye devā manojātā iti vratayati | āgnīddhre havirddhāne vā yajamānañ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idaṁ | tam agniṁ parityajya | sāyam agnihotraṁ (ju)homi | dhṛṣṭyā-dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomaḥ || hariḥ om || *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusamkalpakāle | hotā | ko yajñah |

rtvijah | kā dakṣiṇeti prativacanam brūyāt | mahan me
voco bhargo me voco yaśo me voca stomam me vocaḥ kṛtim
me voco bhaktim me vocas sarvam me voca iti¹ japitvā | sa
vr̥to japet | agniṣ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptaḥ || athośasyaḥ | *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate |
ayās cetyādi samsthājapas santiṣṭhategniṣtomogṇiṣtomah² ||
hariḥ | om || śrīgurubhyo namaḥ ||

100.

WHISH No. 99.

Size: $18\frac{1}{2} \times 1\frac{7}{8}$ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the
last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthin year in which the MS. was written (see
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamīśra* (ff. 1—30). See
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena
vāñchaty alasaśrutena | samkṣipyā yuktyanvitatarkkabhāṣā
prakāśyate tasya kṛte mayaiśā | pramānaprameyasamsāya-
prayojanadr̥ṣṭāntasiddhāntāvayavataarkanirṇayavādajalpa-
vitaṇḍāhetvābhāśacchalajātinigrahasthānānān tatvajñānān
niśreyasādhigama iti nyāyasyādimam sūtram | asyārthtaḥ |
pramānādiṣoḍaśapadārthhānān tatvajñānān mokṣaprapṛtīr
bhavatitī | *etc.*

It ends (f. 30):—etāvataiva bālavyuṭpattisiddheḥ | iti
Keśavamīśreṇa viracitā tarkkaparibhāṣā samāptā || yādṛśam
grantham ālokyā, *etc.* . . . siddhārththyākhye tu varṣesmin
bhāskare simhasamsthite | likhitam paribhāśākhyam gran-
tham Śeṣādrisūrinā ||

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamīśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṁ loko labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānandanṛkesarī | cikīrṣitasya granthasya niṣpratyūhparipūrāṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nidhāya cikīrṣitam pratijānīte bāloṇīti | *etc.*

It breaks off (f. 37) with the words:—laksye tv apy avarṭtanam asambhavaḥ | yathā gor ekaśaphatvaṁ | kratv-antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṁ Jayarāmas samāsataḥ | karoti kāraḥavyākhyām iha samkhyāvatām mudā | atra kāraṇakāni kartṭkarmmakaraṇasampradānā-pādānādhikaraṇāni ṣaṭ tatvaṁ ca na tat kriyānimittatvaṁ caitrasya taṇḍulam pacatityādaḥ, *etc.*

It ends (f. 12):—tatra saptamīti tat sūtrārththa ity adōṣaḥ || iti śrī-Jayarāmabhaṭṭācāryyaviracita-kāraḥavādas samāptaḥ || namas te śārāde devī kāśmīrapuravāsini | tvām ahaṁ prārthhayiṣyāmi vidyādānan tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimphāya kalyāṇagunaśāline śrī-mate Vemkaṭeśāya vedāntagurave namaḥ avighnam astu | bhāṣyaṁ yadābharāṇabhāṣitam eva jātam yatsūtaniṣvasitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇajālaṁ tam śrīgiriśam anīṣaṁ śaraṇaṁ bhajāmi || vāgdevatān namaskṛtya vādibālavinodinim | vādaratnāvalīm kurmmas tarkabhāṣānusaṛiṇim | nanu granthādaḥ māṅgalam avaśyaṁ ācaraṇīyyam | *etc.*

It breaks off (f. 13) with the words:—atas tatkalāvṛtti-bhāvatvaṃ prāgabhāvatvaṃ iti pūrvoktadoṣābhāvād iti sarvaṃ susthaṃ iti kāraṇatāvādaḥ || nanu yumi miśraṇa-miśraṇayo.

(5)

A fragment of a work on Nyāya, possibly belonging to the *Vādaratnāvalī* (ff. 1—29).

It begins:—pratyakṣanirūpanānantaram upajīvyopajīvakabhāvasaṃgatya anumānaṃ nirūpayitum pratijānīte atheti athaśabda ānantaryavacanāḥ pratyakṣanirūpanasyārthād avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirūpyata iti varttamānārthakalaśaprayogena cānumānanirūpanasya sādhyatvalābhaḥ evaṃ ca siddhasāddhyasamabhi-vyāhāre siddhaṃ sādhyāyopayujyata iti nyāyena malinan te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpanayoh upajīvyopajīvakabhāvalābhaḥ, etc.

It breaks off (f. 29) with the words:—niścitasāddhyavad-vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatpratīpakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital lakṣaṇād iti.

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).

Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on Nyāya philosophy.

It begins (f. 45):—yat kimcit sādhyaniṣṭhādheyatvānirūpakādhikarāṇatvaṃ vā ādye kevalānvayīti kevalānvayisāddhyaka ity arthāḥ avyāpe **** (broken) yatisāddhyaniṣṭheti dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣāntaram āha kvacid iti viśiṣṭasattāvaṃ jāter ity ādau sattā-

niṣṭhādheyatvānirūpakatvasya sāmānyādaṁ satvena tatra jātyadhikaranatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitāḥ, *etc.*

F. 72:—pragalbhiyalakṣaṇam āha sādhyeti guṇanyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—miśralakṣaṇam eva pariṣkrtya darśayati keci(t) tv iti sājātyam sādṛśyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣānām alagnakatety āsayena, *etc.*

F. 102:—ṭipu² | sattāvān dravyatvād vahnimān dhūmād ity ādaṁ tādṛśakūṭādhikaranajagadvṛttitvasya, *etc.*

F. 106:—ṭipu² | atra jalādirūpadravyaṁ na svasābdārthā | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāvasyotpattikālāvachedena, *etc.*

F. 112:—keci tu vyāpya vṛttitvaṁ kiñcid avacchinnavṛttikabhinnatvaṁ *etc.*

It ends (f. 114):—nanu pratiyogitāvachedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāvapratyakṣe vyabhicārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣanatāvachedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitaṁ cedam ālokamañjaryyām asmābhiḥ || śrīgurubhyo namaḥ ||

102.

WHISH No. 101.

Size: 14⁵/₈ × 1⁷/₈ in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Gautamīya Dharmaśāstra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

² May be ṭipu.

It begins:—vedo dharmmamūla(m) tadvidāñ ca smṛti-
śīle, etc.

In I, 44 this MS. supports the reading srehu adopted
by Stenzler from his Telugu MS. See 'The Institutes of
Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9th chapter ('Adhyāya'
9 in Stenzler's ed.), f. 7:—ācāraṃ prathamoddhyāyaḥ ||

The *second* Adhyāya ends after the 19th chapter
(‘Adhyāya’ 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvi[ti]-
tīyoddhyāyaḥ ||

Then follows the 20th chapter which is not found in
Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny
anubhūya tatremāni lakṣaṇāni bhavanti, etc.

The chapter ends:—viśuddhail lakṣaṇair jñāyante dhar-
mmasya dhāraṇād iti dharmmasya dhāraṇād iti || 20 ||

Chapters 21—29 correspond to Adhyāyas 20—28 in
Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ || 29 || prāyaścittam
tṛtīyoddhyāyaḥ || karakṛtam aparādham kṣantum arhanti
santaḥ (read sādhaḥ?) || koṭikannyāpradānañ ca koṭigodā-
nam eva ca | apūryyāma (read °yyamāṇa?) sahasrāṇān tatsa-
maḥ prātārāhutiḥ || koṭigodāvarisnānam makarārke sitā-
site | tat phalaṃ samavāpnoti sāyamhomāvalokanāt | dāntam
kṣāntam jitakrodham jitendriyam akalmaṣam | tam agrya-
brāhmaṇam anye śeṣāt (read manye śeṣaḥ) śūdrā iti smṛtāḥ ||
yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasu-
ṣuptiṣu | tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ
paraṃ || śṛiguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya
Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The
first Adhyāya (of the smaller subdivisions) is wanting, and
at the end one leaf seems to be lost, containing the end
of the Commentary.

It begins:—prāgupañcanayanāt[†] kāmācāravādapakṣaḥ

[†] Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-
syetyādi brahmacārīti līṅgāt na hi nityakālāt prak śrīga-
manasya prasamgosti, etc.

The second chapter ends (f. 9):—Haradattamiśravira-
citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstraṭīkāyān
dvitīyoddhyāyaḥ ||

The Ist Adhyāya (ācāram) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-
yām Gautamīyaṭīkāyām ekonaviṃśoddhyāyaḥ || atha ca-
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni
lakṣaṇāni bhavanti karmavipakāddhyāyasya vyākhyānan
durllabham | etc.

It breaks off with the last but one Sūtra (28, 51
Stenzler):—yatoyam aprabhavo bhūtānām hiṃsānugraha-
yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam |
(tathāha).

103.

WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation
of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding
to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmanya.

Character: Grantha.

The *Śivarahasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the
Skanda-Purāṇa, continued from MS. Whish No. 87 (No. 88),
and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa*
(ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāsailam mahas tad apitāma-
ham | kāraṇaṁ jagatām vande kaṇṭhād uparivāraṇam |
śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on
namaḥ || atha vikṣya guho devāṁ jayantapramukhān iha |
bandhitān anayety āha virabāhum tadāsuraiḥ | sa tatheti
vinirgatya guhājñām śīrasā vahan | etc.

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyām śivarahasyakhaṇḍe devakāṇḍe saptamoddyāyah || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṃ pustakan dṛṣtvā, *etc.* . . . śrīsomāskandaparameśvarāya namaḥ || . . . Subrahmanyasya svahastalikhitaṃ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṃ sarvakarttāram īśaṃ padanataduritaghaṇaṃ śāśvataṃ vaktratundaṃ | abhayavaradahastaṃ śambhuputraṃ gaṇeśaṃ hrdayakamalamaddhye santataṃ cintayāmi || ṛṣayaḥ || dakṣāddhvaras tvayā proktaḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ | *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasaṃhitāyām śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṃśoddyāyah || śrīminākṣisundareśvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmanyasvahalikhitaṃ || śrīdakṣiṇāmūrttaye namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaraṃ viśvavandyaṃ vimalajñānabodhakaṃ | upadeśakāṇḍaṃ muktyartham umāputraṇaṃ namāmy ahaṃ | subrahmanyam suresānaṃ dhūryyakoṭisaṃprabhaṃ | sukumāraṃ ahaṃ vande sadā sarvāṃgasundaraṃ | *etc.*

It ends (f. 289b):—om iti śrīmatkānde mahāpurāṇe śaṃkarasaṃhitāyām śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītitamoddyāyah || om śivāya namaḥ || samāptaṃ idaṃ upadeśakāṇḍaṃ | hariḥ om || . . . Subrahmanyāna svahastena likhitaṃ . . . śaṃkarasaṃhitasaptakāṇḍaṃ paṇḍitaṃ 9 100 60 7 śrīmeśamāsaṃ | paritāpīnāmasaṃvatsaraṃ caitraṃ māsāṃ paṇḍitaṃ || om . . . śubhaṃ astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7th & last Kāṇḍa of the Sankara Samhita.”

104.

WHISH No. 103.

Size: $12\frac{3}{4} \times 2$ in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu | duḥkhatrayābhighātāḥ jijñāsā tadapaghātakē hetau dṛṣṭe sāpārthā cen naikāntātyantatobhāvāt | dṛṣṭavad āśravīkas sa hy aviśuddhikṣayātīśayayuktaḥ, etc.

It ends (f. 3b):—saptatyām khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivar-jjitās cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam arthamatvam athānyatā | parārththyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akartṛtṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karanānām asāmarththyād aṣṭāvimpasatidhā vadhaḥ | iti ṣaṣṭiḥ padārththānām aṣṭābhis saha siddhibhiḥ ||¹ namaḥ Kapilāya. || . . . śubham astu ||

(2)

The *Bhāṣyārthasamgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—hariḥ śrīgaṇapataye namaḥ aviḥnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhūḥ sarvā-[bha]vāsakam vande tam ahaṇ devakīsutam śrīmatbhāṣyāmr-tāmbhodher arththaratnam samuddhare hnum (?) lampkurv añcane (?) naryāḥ kaṇṭham kaustubhavaddhariḥ śrutismṛtīti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāṇ ca trividhā pravṛttīḥ keṣāñcit parināmadṛṣṭyanusāriṇi anyeṣāṃ vivar-ttadṛṣṭyanusāriṇi pareṣāṃ apavādadṛṣṭyanusāriṇi, etc.

¹ "All this (tathā ca . . . siddhibhiḥ) from the Tattvakaunmudi of Vācaspatmiśra, and faulty", Prof. Aufrecht.

It ends (f. 10):—*atrāntaḥkaraṇopādher bādhitatvān na gamanādisaṃkā iyaṃ evaitat sūtrasaṃdarbhapratipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtāśrīmatbhāṣyārtthasamgraha(h) samāptaḥ || śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadiyarasam āsvādyā na manonyapumartthadrk || || śrīgurubhyo namaḥ śrīsūryādisarvagrahebhhyo namaḥ śrīrāmāya namaḥ etc.*

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—*ajām etām lohitaśuklakṛṣṇām bahvīḥ prajāś srjamaṇān namāmaḥ ajā etaṁ juṣamāṇām bhajante jahaty enām bhuktabhogā | asamastān | Kapilāya mahāmunaye śiṣyāya tasya tasya cāsmaraye Pañcaśikhāya tatheśvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣāvatām apratipitsitan tu pratipādayat nāyam laukiko na parīkṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta sa caisām pratipitsitortthaḥ yo jātaḥ puruṣārtthāya kalpate ity ādipsitaśāstraviṣayajñānasya paramapuruṣārtthasādhana-tvavhetukān tadviṣayajijñāsām avatārayati duḥkhatrayā-bhigātāḥ jijñāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, etc.*

F. 45:—*ity āryyāmatir yasya soyam āryyāmatīḥ etac ca śāstram sā śrī-Vācaspatimiśraviracitā sāṃkhyasaptativyākhyā sampūrṇā || hariḥ om ||*

(4)

The *Sāṅkhyavivaraṇatattvaśaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya*¹ (ff. 45—80).

It begins:—*yatprasādād ajan nityam ātmānam āsarīraṇam | vijajñau tān gurūn bhaktyā namāmi karuṇākarān | śrīmat-sāṃkhyasaptatīṃ vyācikyāsur bhagavān Vācaspatiḥ*

¹ The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-
pratyartthino vyudā(read vyūhā)rttham śiṣṭācāraparipālanāya
ca pradhānasya puṃ(so) bhogāpavargārttha(m) pravṛttila-
kṣaṇaśāstratātparyyakathanapūrvakam pradhānam puruṣāṃś
ca namasyaty ajām ekam ity ādiślokena na jāyata ity ajā
syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu
tasyās satbhāve pramāṇābhāpānir viṣayatvan namaskāras-
yeti cet tatrāha bahvīḥ prajāś sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-
yaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kathitā ihety artthaḥ ।
kva śrī-Vācaspate(h) sūktiḥ kva ca mandasya me matiḥ ।
kāyitam etac ca yat tat (?)^{*} cchoddhyaṃ subuddhibhiḥ ॥ iti
śrī-Bādhāranyaśrīpādaśiṣyaparamahamṣaparivrājakācāryya-
śrī-Bodhabhāratiśrīpādakṛtā sāmkyavivaranatattvakaumudī
samāptā ॥ . . . śubham astu ।

105.

WHISH No. 104.

Size: 15½ × 1¼ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasaṃgraha*, in 4 Paricchedas, by *Appayya Dīkṣita*, son of *Raṅgarāja Dīkṣita*. On the outside cover the following titles are given: “*Siddhāntaleśasaṃgraha*, or *Siddhāntabhedasaṃgraha*, or *Siddhāntasūtrasaṃgraha*.” An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vila-
sitaṇ jagad indrajālam tasmai namo bhagavate parameśva-
rāya ॥ adhigatabhidā pūrvācāryyān upetya sahasradhā
sarid iva mahīdeśān samprāpya śauripadotgatā । jayati
bhagavatpādaśrīmanmukhāmbujanirgatā jananahariṇi sūktir
brahmādvayaikaparāyaṇā । etc.

* Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntasāstrasiddhāntaleśasamgrāhe catur-
tthaḥ paricchedaḥ ॥ vidvatguror vihi¹ taviśvajidaddhvarasya
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Ramgarājamakhina
śrītacandramaulir asmy Appadikṣita iti prathitas tanūjah ।
tantrāny adhitya sakalāni sa tātapāda² vyākhyānakauśala-
kalāviśadiktāni । ātmāya vākyam³ anuruddhya ca sampra-
dāyasiddhāntabhedalavasamgraham ity akārṣit । siddhā-
ntaritiṣu mayā bhramadūṣitena syād yad yathāpi likhitam
yadi kiñcid asya । samśodhane sasrayās (?) sadayā bhavantu
satsampradāyapariśīlananirviśamkāḥ ॥ hariḥ om ॥ śabdā-
ntarābhyāsagunasaṃkhyā prakā(ṣa?)ṇanāmadheyāni bheda-
sādhakapramāṇāni ॥ ... karotu mama kalyāṇam karuṇānidhir
īśvaraḥ । jananaśthitisamhārā(ṇi) jagatām vidadhāti yaḥ ॥
śrīmanmahādevāya śāmbāya (read sāmāya) parasmai
brahmaṇe namaḥ ॥ om brahmaiva satyaṁ jagan mithyā on
tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu.

106.

WHISH No. 105.

Size: 14½ × 2½ in., (1) + 23 [14—23 marked by letters from *ka* to
jha] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves,
from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf,
and ff. 22—41 at the end of the MS. are written by a different hand
and have a more modern appearance. The older parts may have
been written in the beginning of the 18th century, the modern parts
at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work
(*Gādādhari?*) called *Yogyatāvādārtha* (ff. 1—13). See
Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasam-
sarge aparapadārtthanīṣṭhātvyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² sadāvadāta *Ed.*

³ āsthāya mūlam *Ed.*

rakapramāviśeṣyatvābhāvo योग्याता[m] इद्रीं च योग्याता
 घातम आनयेत् अत्रा वरित्ते, etc.

F. 8:—yogyatāvādas samāptaḥ ॥

F. 13b:—yogyatāvādārtthah samāptah harih om.

(2)

A philosophical treatise (part of the *Gādādhari*? See Aufrecht CC. p. 147, s. v. *viṣayatāvāda* and *viṣayatāvādārtha*), called *Laukikaviṣayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaṛomīty anuvyavasāyaviśaya-
tāyā laukikaviśayatāyā atiriktāyāsiddhir iti navināḥ | *etc.*
See the beginning of the Laukikaviśayavicāra in MS.
Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices,
Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviṣayatāvādārttḥaḥ ॥
śrīvemkateśāya namaḥ ॥ *etc.*

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādharī* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—*anumitiṃ pratiparvatīyadhūmavyāpako vahnir
ity ākāraḥ parāmarśa eva hetuḥ, etc.*

It breaks off with the words:—dhūmīya ity ākārakabādhādipratibaddhyatvaprasamgah tādrśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājādharīndra*, a pupil of Venkātānātha, and the author of the *Tarkacūdāmaṇi*, and of several Commentaries (ff. 1-12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first *Pariccheda* (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2-12 contain the two last *Paricchedas*.

F. 1 begins:—yadavidyāvilāśena bhūtabhautikasrṣṭayaḥ |
tan naumi paramātmānam saccidānandavigraham | yadan-
tevāsipañcāsyair nnirastā bhedivāraṇāḥ tan naumi narasiṃ-
hākhyam yatīndram paramam gurum | śrīmat-Vemkatanā-

thākhyān vilampkūṭinivāsinaḥ | jagatgurūn ahaṃ vande
sarvatantrapravarttakān | yena cintāmanau ṭikā daśaṭikā-
vibhañjani | tarkkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |
ṭikā śāśadharasyāpi bālavyyutpattidāyini | padayojanayā
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
ntārtthāvalambini | Dharmmarājāddhvarindreṇa paribhāṣā
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
turvidhapuruṣārttheṣu mokṣa eva paramapurūṣārtthaḥ, etc.

F. 8b:—iti Dharmmarājāddhvarindraviracitāyāṃ vedā-
ntaparibhāṣāyāṃ viṣayaparicchedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-
jāddhvarindraviracitāyāṃ vedāntaparibhāṣāyāṃ aṣṭama-
paricchedaḥ || hariḥ om om brahmādibhyo brahmavidyā-
sampradāyakartrbhyo namaḥ || vedāntaparibhāṣeṣāṃ sarasā
likhitā mayā | etena vandito devaḥ keśābhyāṃ priyatām
hariḥ.

(5)

The *Vedāntasīkhāmaṇi*, a Commentary on the *Vedānta-
paribhāṣā*, by *Rāmakṛṣṇādhvarin*, the son of the author
Dharmmarājāddhvarindra (ff. 13—30, 1—41). The two first
Paricchedas only. A lithographed edition of this work, with
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
milati yatprabodhāt tat brahma naumi sukhāṃ adva-
yam ātmarūpam | ā setor ā sumeror api bhuvi viditān
Dharmmarājāddhvarindrān vandehan tarkkacūḍāmaṇima-
ñijananakṣīradhims tātāpādān | yat[sā]kārūnyān mayābhūd
adhigatam adhikan durgraham sūkṣmadhikair apyāntam
śāstrajātam jagati makhakṛtā Rāmakṛṣṇābhavayena | vedā-
ntaparibhāṣākhyāṃ sohan tātavinirmmitāṃ | vyākāromi
kṛtiṃ sarvām śrutyantārtthaprakāśikāṃ | etc.

After f. 30, a new numbering of leaves begins, but no-
thing seems to be missing.

End of the MS.:—vā mithyātvam bodhyam anumānarū-
peṇa prayojanam upasamharati tasmād iti || iti Dharmmarā-
jāddhvarindrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-
śikhāmaṇau anumānaparicchedaḥ || śrī-Rāmakṛṣṇāya namaḥ ||
hariḥ om ||

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

Character: Grantha.

Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyānām kāraṇasyādikāraṇam |
prapañcahṛdayādhāraṇam tan namāmi sadā harim | athedā-
nīm aśeṣapuruṣārthāśeṣatayā sakalaprapaṇcoyam iha pra-
darśyate sa tu trividho vedyavidyāvettrprapañcabhedena
tatra vedyaprapaṇco dvidvidhaḥ tanubhuvanabhedena tatra
tanur dvidvidhā[h] sthāvarajamgamadehena tatra pañcavidha
sthāvarah, etc.

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18,
P. II (vedaprakaraṇan nāma) f. 23b, P. III (śaḍaṅga-
prakaraṇan nāma) f. 34b, P. IV (caturttham upāṅgapra-
karaṇam) f. 48b, P. V (upavedakāraṇan nāma) f. 59b,
P. VI (beginning:—athedānīm aśeṣapuruṣārthāgryas sa-
kalasamsārādūḥkhaḥpravahanivarttako mokṣopi [vi]pradar-
śyate |) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-
gataḥ | yathaiva mathito vahnir arāṇīm sandaḥet tathā |
santāpayati svan deham āpādataḥstakam | brahmaivā-
sau bhaved ātmā na punar janmabhāg bhavet | nānavijñā-
najananaṃ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram
saṃhāraṇanadāhakaṃ || iti prapañcahrdaye aṣṭamaḥ pa-
ṭalaḥ || prapañcahrdayam samāptam om | ... śrīgurubhyo
namaḥ ||

108.

WHISH No. 107.

Size: 15½ × 2 in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Svāmin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—harīḥ | idānim ayaugikeṣu vṛhyādivaḥ lokarū-
dheṣu jātiguṇavacanaśabdeṣu cintā na hy anumānikakaraṇa-
tvānurodhena pratyakṣaprasiddhibādhas sambhava[n]tīti pū-
rvādhikaraṇenāsiddhiḥ nanv ājyai stuvate prṣṭhai stuvate
bahiṣpavamānena stuvata ity upapattivākyaṭvād etāny udā-
harttavāni tathā hi utpattau nāmadheyam vā guṇo vāpy
avadhāritam (sic) vyavahārāṃgatam yāti saivodāharanākṣamā
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadeśa iti guṇavā-
kyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ || samā-
ptaś cāddhyāyaḥ ||

The first Pāda of the 2nd Adhyāya ends on f. 114b,
the second Pāda ends on f. 175, the third Pāda ends on
f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya:—
tasmāt sarvavītanām indrasomasavanasambandhitvān man-

travat bhakṣaṇam iti siddham || ity ācāryya-Kumārīlasvā-
miviracite guruvākyaśeśasamgrāhe mīmāṃsātantravārttike
tṛtīyasyāddhyāyasya dvitīyāḥ pādaḥ ||

109.

WHISH No. 108.

Size: $7\frac{3}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by *Appayya Dīkṣita*. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapaśampat-
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau
prāñcau jāyāpatī stumaḥ | utghātya yogakalayā hrdayābja-
kośam dhanyaiś cirād api yathāruci grhyamāṇaḥ | yaḥ
prasphuraty avirataṁ paripūrnarūpaś śreyas sa me dīśatu
śāśvatika(m) mukundaḥ | alaṁkāreṣu bālānām avagāhanasi-
ddhaye | lalitāḥ kriyate teṣāṁ lakṣyalakṣaṇasamgrahaḥ |
yeṣāṁ candrāloke drśyante lakṣyalakṣaṇaślokaḥ | prāyas
ta eva teṣāṁ itareṣāṁ tv abhinavā viracyante | etc.

It ends:—guṇena tadyasannāto gaṁgāyāḥ | pāvanatva-
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītvārdhha-
mādyasyodāharaṇam (sic) | tatra pativratamahimā guṇena
tadyasannāto gaṁgāyāḥ iti kuvalayānandīyaṁ sampūrṇam ||
hariḥ om |

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{1}{8}$ in., (2) + 41 + (3) leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.

Character: Grantha.

A fragment or fragments of a work belonging to the
Samgītaśāstra, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).¹ The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvasirodr̥ṣṭirekhāpuṣpāñjalis tathā | mukhacālīyacālīyā dvādaśāṅgam ataḥ param || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraproktaḥ karatīkavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyāṇ ca nadyām amaramaṇḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | maddhyamādyās trayomgulyo viralā prasṛtā yadi | tarjanyamguṣṭhasamśleṣāt karo hamsāsyaḥ bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśirṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyāṇ ca bhaveyuh puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyādipātakam | etau tau viparītau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādevo dakāro danujāntakaḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpascāt gāyakas tiṣṭhet pascāt gaṇikā daśa | aṣṭau śaḍvā catasro vā bhaveyu pa (read bhaveyuh) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrīrāja namas tubhyam tantrī layasamanvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralāyāromāñcasvedo vaivarnyam eva ca | āśruvaispūryyam ity aṣṭau sāvikaḥ parikīrtitāḥ |*

¹ As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

III.

WHISH No. 110 A.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāśāstra*, i. e. *Varāhamihira's Brhājātaaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | kālātma dinakṛṇ manas tuhinagus satvaṃ, etc.

F. 24:—iti Varāhamihirācāryyaviracite horāśāstre dvitīyoddhyaḥ ||

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—mīnāntyadrekkaṇarūpaṃ āha | śvabhṛāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekkaṇaḥ puruṣa[h]s tathāranyaś ca || 36 || iti horāśāstre pañcaviṃśoddhyaḥ || om ||

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakreḍyamandākaḥ kusutāmareḍyāḥ |

It ends:—mukhyāṃśas tv aviśeṣarājapadavīpārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīḍyamandāḥ ketos tathaivātra vadanti ta(j)jñāḥ ||

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravṛtyākhyānam || ahan namaḥ | See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namaḥ || tribhuvanacandrajinen-dram bhaktyāna(r)ttya trilokasārasya vṛttim yaṁ kiñcijña (read vṛttir yatkimcijña)prabodhanāya prakāśyate vidhinā || 1 || jiyād akalaṁkādyāḥ sūrir gguṇabhūriramaḥlavṛṣadhārī anavaratavinatajinamatavirodhivādiprajo jagati || 2 ||

F. 20b:—saṁkhyāpramāṇam samāptam || atha saṁkhyā-pramāṇaviśeṣāḥ caturddaśa dhārāḥ saprapaṇcam pradarsyedanīm prakṛtam upamāpramāṇaṣṭakam nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānāṁ 9 0 0 0 0 8 vanitanu-vātabāhalyasya daṇḍikṛtatvād ayam jaghanyāvagāhopi sārddhahastatrayarūpaḥ 7 pra ha 4 phala 1 icche 7 = labdhadaṇḍa 7 anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṁgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śītam *** (blank) nnamāmy adya divyāṁ vācam sarasvatīm | sahasranāmaavyākhyeyam brahmajñāna *** (blank) na nirmmitā ādis tvam sarvabhūtānām madhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṁsārakleśahāriṇe || iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivṛā-

jakācāryyasya śrīmac - Chaṅkarabhagavataḥ kṛtiḥ śrīsa-
hasranāmasaṅgrahabhāṣyākhyā samāptā ॥ sahasranāma-
prathamasaṭake । kṣetraññokṣara ity ekan nāma । . . .
vṛṣākapiṛ ity dvitīyaṣatakasāyādīḥ । sandhātā ity tṛtīyasya ।
yugāvartta ity caturthasya । vīra ity pañcamasya । kavīn-
dra ity ṣaṣṭhasya । śrīvatsavakṣā ity saptamasya । saktety
aṣṭamasya । akṣobhya ity navamasya daśamasya svastida
ity ॥ śrīgurubhyo namaḥ śrīkṛṣṇāya namaḥ ॥

(5)

A Commentary on *Śaṅkara's Viṣṇupādādikeśāntastuti*,
incomplete. (Ff. 43.)

The text with a Ṭippaṇa has been printed in the *Kāvya-
mālā*, Part II (1886), pp. 1—20.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjjitatayā nir-
ṇṇītam apy āgamair jījātyāyaṁ paśupālam āptavacasah
kṛṣṇaṁ grṇanty ākhyayā śrīśaṁ jñāninam īśvaraṁ suyāsa-
saṁ vīraṁ viraktaṁ guṇais trātā rajju (?) gatāṁ ca
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-
pūjyapādaracitaṁ pādādikeśāvadhistotran dātram aghasya
netraṁ amalāṁ trātraṁ hareḥ prekṣitum vyācikyāṣati
mayyaṁ hāṣati satām eṣāpi yā hāṣati vyaktaṁ bhaktir
athāpi viṣṇupadayoḥ puṣṇāti me dhr̥ṣṇutām । tatra tāvad
ātmā vā are draṣṭavya ity, etc.

It ends:—harim maṇiśyāmarucini tatra svairāñcaran-
tiṣṭha trṇāni goṣṭhaśauri (?) svayaṁ bhukta ivāpatṛptin trp-
yanty udārāḥ paratarppaṇena ॥ 42 ॥ ॥

112.

WHISH No. 110B.

Size: $11\frac{3}{4} \times 2$ in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyāna*, a chapter from the *Rājara-jeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva sacci-dānanda vighraha | pañcakṛtyapareśāna paramānanda dāyaka | śrīrājarājarājeśi yā śrīs tripurasundarī | tasyā ddhyānam mamācakṣva yadi te karuṇā mayi | *etc.*

It ends:—ity umāmaheśvarasampvāde rājarājeśvarītantre mokṣaprade divyamamgaḷaddhyānan nāma triṃśatpāṭalāḥ ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the *Brahmāṇḍa-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca | aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṃ lalitādevyāś caritaṃ paramātbhutaṃ | pūrvam prādurbhāvo devyās tataḥ paṭṭābhiṣecanam | *etc.*

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmāṇḍottare lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyasampvāde lalitādevīstotraṃ sampūrṇam || śrīmahātripurasundaryyai namaḥ ||

(3)

The *Trīṣaṭi Stotra* (from the *Lalitopākhyāna* in the Uttarakhaṇḍa of the *Brahmāṇḍa-Purāṇa*, see Aufrecht CC. p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca | hayagrīva dayāśindho bhagavañ chiṣya vatsala | tvattaś śrūtaṃ aśeṣeṇa śrotavyaṃ yad yad asti tat | rahasyanāma sāhasraṃ api tvattaś śrūtaṃ mayā | *etc.*

It ends:—iti śrītrīṣaṭi nāma mahāstotraṃ sampūrṇam hariḥ om || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purāṇīm vidyeti yām śrūtirahasyagiṇo gṛṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇam
prapadye ॥ 1 ॥

It ends:—ambāstavam sampūrṇam | hariḥ | om | śrī-
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The
latter title is given in the margin of f. 25, and in the
table of contents at the beginning of the MS. See above
No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilaharīmaddhye virājan-
manidvipe kalpakavāṭikāparivrte kādambavāt[t]yujvale |
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitam janani te simhāsanam bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutām
pūjārcaye cetasām^{*} sandhyāsu prativāsaram suniyatam
tasyāmalasyācirāt | cittāmbhoruhamandape girisutā nṛttam
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmam-
galā ॥ 16 ॥ hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27b—
33b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-
dyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇāpavanā-
paviddhāny anta smarāmy aham apāṃgataramgitāni ॥ 1 ॥

It ends:—kāñciguṇagrathitakāñcanaveladrśyañ cañḍa-
takāmsūkavibhāparabhāgaśobhi paryyamkamaṇḍalapariṣka-
raṇam purāṇe ddhyāyāmi te vipulam āmba nitambabim-
bam ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatyā-
sampattikalpataravas tripure jayanti | ete kavītvakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani prapñamāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitam carccāstavam sampūrṇam
hariḥ om ॥ śubham astu.

^{*} Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmī-
svayaṃvarāṇamamgaḷadīpikābhiḥ | sevābhir amba tava pā-
dasarojaṃūlenākāri kim manasi bhaktimatāñ janānāṃ || 1 ||

It ends:—Kālidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ||
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo
namaḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.
See Aufrecht-Oxford p. 353 (MS. Wilson 535), Mitra,
Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off.
Part IV, p. 841.

It begins:—vandeḥaṃ vasudhādhāraṃ vacasāṃ ādikā-
raṇaṃ | vāsudevapriyaṃ Śeṣaṃ aśeṣasukhadam paraṃ |
prapadye caraṇadvandvaṃ advandvaṃ sukhaduḥkhadam |
śrīmatkṛṣṇasarasvatyā guros tatvārtthadarśinaḥ | prāripsi-
tasya granthasyāvighnena parisamāptaye pracayaḡamanāya
śiṣṭācāraparipālanāya paramātmasmaraṇalakṣaṇaṃ maṃ-
gaḷam ācarati || paramparasyāḥ prakṛter anādikam | ekan
niviṣṭaṃ bahudhā guhāsu sarvālayaṃ sarvacarācarasthi-
taṃ | tam eva viṣṇuṃ śaraṇaṃ prapadye || 1 || asyāyaṃ
artthaḥ, etc.

It ends:—ity evaṃ śiṣyeṇa prṣṭaṃ prativiviktaṃ sacci-
dānandaṃ brahmasvarūpaṃ tasmād upadiśya gamayati || 85 ||
vedāntaśāstraṃ akhilaṃ Śeṣas tu jagadādhāraḥ | āryya-
pañcāśītyā baddhaḥ (read babandha) paramārthasāraṃ
idaṃ || iti paramārthasāraṃ samāptaṃ || dāntini dāru-
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the
Uddāmareśvaratantra (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti
yasyārddham adritanayā viśadasmitāsyā | yasyogratamkam-
khakṛttagaḷo vidhātā rudrasya mūrttir akhilam śivam
ātanotu | asya rudrasya bhagavān agniḥ kāṇḍarṣiḥ | cchando
mahāviraṭ | śambhur devatā tatra jābālopaniṣat | atha
hainam brahmacāriṇa ūcuḥ, *etc.*

It ends:—ity uddāmareśvaratantre kārttavīryyārjunaka-
vacan nāma dvādaśoddhyāyaḥ || kārttavīryyārjunamahā-
mantrasya [1] dattātreyabhagavān ṛṣiḥ | anuṣṭup cchandah |
kārttavīryyārjjuno devatā | prem bijam | namaś śaktiḥ |
kārttavīryyārjjunāyeti kilakam | kārttavīryyārjjunaprasāda-
siddhyarththe jape viniyogaḥ | am prem cchriṁ am | im
klīm bhrūṁ ī śiraḥ | um am hrīm um śikhā | em krom
śrīm aiṁ kavacam | om hum phaṭ netram | am śrīkārtta-
vīryyārjjunāya namaḥ || aḥ | astram | mūlam | om prem
cchriṁ klīm bhrūṁ am hrīm krom śrīm hum phaṭ śrīkārt-
tavīryyārjjunāya namaḥ ||

113.

WHISH No. 111.

Size: $15\frac{1}{2} \times 1\frac{3}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malaya-
lam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītāgo-
vinda*, by *Lakṣmīdhara*, son of *Yajñeśvara*, in 12 Sargas.
(Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the
same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
dhavalajaladavarṇṇaṁ candramahākhaṇḍacūḍam paraśuhari-
ṇahastam jñānamudrābhirāmam bhujagaparavirājatka-
kaṇaṁ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim iḍe |
Lakṣmīdhareṇa viduṣā kriyate śrutirañjinī vidvatkavi-

mude gītagovindasyārtthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇitair² mmayi | na buddhyate sudhair³
ggītagovindasyārtthagauravam vyākhyānaśatakenāpi viḥaya
śrutirāñjinīm | *etc.*

It ends:—sāddhvi mādhdhika cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe drakṣyanti te⁵ tvām amṛta
mṛtam asi kṣīranīratvam eṣi moce mā jiva jāyādharadha-
rakuhare majja yuṣmajjayāyai vā kalpaṁ kalpitāṁgyā yad
iha bhuvi girā sthiyate jāyadevyā || he mādhdhika || iti
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollaṁ 900 āyi-
rattaēmpattañ cāmata makaramāsaṁ aṅcāntiyaticoppāc
cayum rohaṇiyum śuklapakṣattil dvādaśiyum siṁhaḥ kara-
ṇavum kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the
margin of f. 1, and on the title page the title *Kṛṣṇāyam*
is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
ena traikālañjānam uktam ajñānatimiravattibhyaḥ tajñānan
divyayutam vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ
phalārtham ārambhaṇam bhavati lokā tasmād yatnaḥ
kāryyo hy ādeśe jyotiṣājñāne navabhir nnavabhir athāmśer
nniṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuspadastho dre-
kkaṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa
samyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam
brūyāt śuśkanadikūlagatā labhyante mṛgyamānais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paṇḍitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhīṇī caika tīr-
ṇām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-
dhadrṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt
śvabhāle ravyudaye labhyante mṛgayamāṇena adya caturthē
divasecchāgoṣṭameśvare drṣṭe prativēśiko vayasyo navame
divase svayan detā śaśīśukrābhyaṃ drṣṭe śītir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[h] śūklāmbaradharam viṣṇum śaśivarnṇam
caturbhujam prasannavadanam dhyāye sarvavighnopaśān-
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur
unmīlitam yena tasmai śrīgurave namaḥ । . . . athāsādhana-
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvam
nāma kālattrayanāśanarahitatvam nāma kālattrayavidyā-
mānaprakāśatvam svasaktasāsamsayādhi virodhi svabhāvatvā
mama (read 'tvam nāma?') tasmād anantarūpatvam satva-
rajastamogūṇasvarūpam ajñānasaccidānandasvarūpam brah-
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyūṃ vāyor
ahni ahi rāvaḥ,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-
prāṇaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
samsārarahasye dvāviṃśoddhyāyaḥ ॥ ॥ upadeśavedāntasi-
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ॥

114.

WHISH No. 112 A.

Size: $16\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 95 + (8) leaves, from 9 to 12 lines on a page.

¹ "It is by *Śaṅkarācārya*", Prof. Aufrecht.

² Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.

Date: Probably end of 18th cent.

Scribe: Vāsudeva.

Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇīya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | gajānanam girān devīm Vyāsaṁ kamsahanam gurūn bhūteṣāṁ īśam āśāsītārtthadān prāṇamāmy ahaṁ śrīmatbhāgavatārtthasaṁgrahamayānārāyaṇīyāhvayaṁ stotraṁ hr̥dyam anargham ujjvalataraddhvastāndhakārodayaṁ yat kaṇṭheṣu satām anuttamaguṇam pratyagram utbhāsate tasyeyaṁ kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkīrtāv ānuṣaṁgikaṁ ity evaṁ prayatnenāsmadvyākhyātr̥tvaprasiddhaye (1) iha khalu samadhigatanikhilanigamārtthasatvātaya śābdaparabrahmapārā[vāra]vārīnatayā paramabhāgavatatayā ca sakalasahr̥dayamahitayaśāś śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārtthānusārīnārāyaṇīyābhidham stotraratnaṁ cikīrṣuḥ prathamam prathamāślokena prārīpsitasya stotrasyāvighnena parisamāptipracayagamanābhyām śrotrjananikhilajanasaṁhitasiddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalīlānidānabhūtaparatatvānusmarāṇarūpamamgaḷam ācarati | sāndrety ādinā brahmaguruvacanapure sākṣāt bhātīti sambandhaḥ brahma sarvaṁ āśrayam sarvānususyūtaṁ śuddhacaitanyaṁ guruvacanapuram iti prasiddhe kṣetre sākṣāt bhāti, etc.*

F. 41b:—*iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām navamaskandhaparicchedaḥ ||*

It ends:—*śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammatam stotraṁ janānām antarāntarā tābhyām eva hr̥disthābhyām mayā neyaṁ kṛtā kṛtiḥ || iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idam | hariḥ etc.*

115.

WHISH No. 112B.

Size: $12\frac{3}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Mātrkāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṛtrimarasām arkapra-
kāśakramām asmaccittagrām atarkyavibhavām avyāja-
niryyatkrpām | akṣāpām adhidevatām aviditām addhvānta-
gām addhvagām akṣiṇāgamasamvidabhyupagamām anvemi
dakṣātmaṁ | 1 |

It breaks off (f. 4b) in the 37th stanza with the words:—bhasmakāraavidagdhake hutavahe bhāvākṛte man-
mathe.

(2)

The *Mātrkānyāsa* (ff. 5—6).

It begins:—atha bālāsamputitamātrkānyāsaḥ | Dakṣiṇā-
mūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī mātṛkā sara-
vatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśa-
kalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundarī |
sundaryy umā bhās[v]avati omkāri sarvamamgaḷā | etc.

It ends (or breaks off) with the words:—śariraceṣṭā
mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā
manovṛttir anusmṛtis te sarvaṁ tavārādhanaṁ eva bhūyāt |

(4)

The *Syāmalāmbāvarmaratna*, or *Mātāṅgikavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Pātala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-
naḥ | sadāśivam upāgamyā pitarāṃ vākyam abravīt | *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣagran-
thavistāre skandeśvarasamvāde śyāmalāmbāvarmmaratnan
nāma daśamaḥ pātalaḥ || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātangyaṣṭottara* (ff. 11—12).

It begins:—mātangī vijayā śyāmā saciveśī śukapriyā |
nīpapriyā kadambēśī madaghūrñitalocanā | *etc.*

It ends:—etaiḥ yayas saciveśānīm sakṛt stauti śarīravān |
tasya trailokyam akhilam haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya
Dakṣiṇāmūrtti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā parameśvarī
devatā | aim bijam ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālindī
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhīma-
rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmī bhagavān ṛṣiḥ | mukhe
anuṣṭup cchandaḥ | hrdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcakṣarasastotramahā-
mantrasya Vāmadeva ṛṣiḥ | paṅkti cchandaḥ | umāmahe-
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādīn kurute
yayā | namas tripurasundaryyā namāmi pādapaṃkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*
(ff. 22—27). Printed with the title *Tripurāmahimastotra*
in the *Kāvya-mālā*, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokimahāsaundaryyārṇavamanthanotbhavasudhāprācuryyavarṇojvalam | udyatbhānusahasranītatnajanapāpuṣpaprabhaṇ¹ te vapuḥ svānte me sphuratu trilokanīlayam jyotirmmayam vāṇmayam | *etc.*

It ends:—bhūṣyam vaiduṣyam udyaddinakarakiraṇākāram ākāratejassammānam (bhūrimārgam Ed.) nigamanigamanam durgamam yogamārgam | āyuṣyam brahmapoṣyam hariharaviśadām kīrttim abhyeti bhūmau dehānte brahmapbhūyam parataracaranākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18th Adhyāya of the *Brahmaṇḍa-Purāṇa* (ff. 28—29).

It begins:—praṇamya sām̐bam īśānam śirasā Vainikomuniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | *etc.*

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasaṃvāde dakṣiṇāmūrttipañjaran nāmāṣṭādaśoddyāyah || śrīśivāya namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir devatā | *etc.*

It ends:—iti Sadāśivaproktaṃ gaṇeṣāṣṭakam saṃpūrṇam ||

(12)

The *Laṭitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

¹ Read °nūtanajanapāpuṣpaprabhaṇ with *Ed.*

116.

WHISH No. 113.

Size: $11\frac{7}{8} \times 2$ in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasaṃgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—iha khalu | kalikālakalanānantaraṃ avaidika-
bauddhādirāddhāntānusandhānāvīsuddhabuddhīm nirīśvara-
tvanirvāhakavaidikāpaśata(read °praśasta?)mīmāṃsakalpitā-
nalpavikalpajalpaśravaṇonmīṣitakaluṣakalmaṣīkṛtavṛṣāṃka-
viśayaśeṣuṣītanmanīṣiṇonugṛhītakāmo maheśvarāṃśāvatārā-
yamāṇo (read °naḥ) padavākyapramāṇajño Haradattācā-
ryyaś śaivavaiddi(ka)tantraviśvāsakāriṇīm avaidikamatānirā-
kāriṇīm | samastakalmaṣāpahāriṇīm | abhedapuruṣārthapū-
raṇīm | samsārasāgarottāraṇīm bhavaikabhaktivibhavavistā-
riṇīm | pañcāśaduttaraślokatmikām śrutisūktimālām cikīrṣur
llakṣaṇapramāṇābhyām hi nyāyena tatsiddhyartham asyām
śrutisūktimālāyām prādhānyena prati(pi)pādayiṣitāni namaś-
śeṣitvaniratisāyaisvāryyādiguṇakatvanārāyaṇopaniṣadudiri-
topāśyatvagāyatripratipādyatvalakṣaṇāni kratuśeṣitvalakṣa-
ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śru-
tisiddhāni pañca *** (blank) pañcayāva(read pañcā-
vayava?)sthitasya parameśvarasya pañcalakṣaṇāni saṃgr-
hānaḥ tadviśiṣṭatvenānanasādhāraṇatvād asyaivāśrayaṇīya-
tvād anīśvaram ***** (blank) ntrāṇām viṣṇubrahmādi-
nām āśrayaṇīyavatpāttāvi(read °tvāpattāv avi°?)dūratopā-
stety asyaivāśrayaṇīyatve hetutvan darśayann āha yasmai
nama iti || yasmai namo bhavati yasya guṇās samagrā
nārāyaṇopaniṣadā yadupāsanoktā | yo na(h) pracodayati
buddhim adhikṛtau yas tan tvām ananyagatir īśvara saṃ-
śrayāmi || 1 || namo namaskāraḥ, etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktaṃ bhavānadidapārsvacaropanitam mahyaṃ maheśvarapayasi grāpitam prasannaṃ | bhuñjāna eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyāṃ abhinnah[†] || 149 || stomas same tad avadhāya gr̥ṇhatām arttham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsimhayaajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitan devaṃ śuddhasphaṭika-vigrahaṃ | vāgvibhūtipradaṃ sāksād vande gandharvakandharaṃ | Nṛsimhayaajvanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyāṃ vyākaroṭi yathāmati ||

F. 14:—iti ṣoḍaśamātrāprakaraṇaṃ ||

It ends:—iti vṛttaratnākaravyākhyāyāṃ maṇimañjaryāṃ ṣaṣṭhoddhyāyaḥ || śrīgurucaraṇāravindābhyān namo namaḥ || om |

117.

WHISH No. 114.

Size: $14 \times 1\frac{3}{4}$ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

[†] Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūdāmaṇi; a work by Bāhwrīcha Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūdāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvrca Dharmmarāja*, "an inhabitant of Kaṇḍaramāṇikya-grāma (our MS. has Kaṇṭaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaundīnyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins: —kāverivāripānapratihatatamasām maṇḍite paṇḍitānām nyandai (?) śrī-Rāmacandra smṛtibalaviśadā-śeṣatantrārthasāraḥ deśe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābhdhin tarkkacūdāmaṇim iha kurute Bahvrco Dharmmarājaḥ । tretāgnidhūmakulavithikām karṇe (read 'kāmkane?) gr̥he gr̥he yatra vasanti sūrayaḥ adhīta-sarvaśrutayaḥ kathāntare ha nirjītapratyanumānavādināḥ । tatra kaṇṭaramāṇikkagrāmaratnanivāsinaḥ । maṇiprakāśavivṛtir Dharmmarājena tanyate ॥ daśānām api tīkānām bhāgaṃ kurvan kvacit kvacit । anumānaprakāśasya vivṛtiṃ karavāṇy aham ॥ ārabdhaparisaṃmāptaye maṃgalaṃ ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prañayeti vighnaddhvamsam iti yady api granthasamāptir eva prārthāniyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadāṃgikārāt vyadhikarānaprakārakeccāṃgikād ity artthaḥ iṣṭabhedepi upasthiteṣṭabhedety artthaḥ tatjñānārtham iti । anāgatajñānārtham ity artthaḥ । ata eva paramate anāgatapākajñānāyā prasiddhapākaviśayānumānādara iti bhāvaḥ । uktaprāyam iti abhedajñānasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ 'numāneneti । idam sukham sukhapūrvavartti sukhatvād ity anumānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśavamiśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kāśmīrapuravāsini | tvām aham prārthta(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānām hrdayam na rañjayati yat prauḍhasya ceto yathā | tad-doṣāya bhavaty ataḥ prakatayan bhāvam vicāryyānāyā kurve Keśavabhāvanānugatayā bālapramodaṃ paraṃ | cikīrṣitasya granthasya vighnaśāntyai kṛtam maṃgalaṃ śiṣya-sikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]ṇṭhaṃ bhitvā viniriyātau tasmān māṃgalikāṃv iti śikṣāvacanenoṃkāraprayogasya pratyekam maṃgalaṃtāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumaṃgalācaraṇena vighnarūpādīṣṭapratibandhakakūṭānivr̥ttāṃv api śiromaṇirūpamahāgranthavyākhyā cāturyyajānitāhamkāramūlakalajjārūpadīṣṭapratibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛtṭyanupapattir ity ata āha mātār iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācārōllamghinaḥ Keśavamiśrasya kṛtir iyam katham śiṣṭair ādaraṇiyetyabhiprāyavatām śaṃkāṃ apākaroti atra ceti granthakāraṇiṣaya ity artthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣa-tvaṃ kāryyatāvacchedakaṃ ālokaśamyogātvaṃ kāraṇatāvacchedakaṃ svasamavāyisamavāyaḥ kāraṇapratyā(sa)ktiḥ sparśādispārsāne kāryyatāvacchedakasyātiprasaṃgavāraṇāya pratyakṣatvaṃ apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nilan tama iti nilatvasāmānyapratyāsaktijā-laukikarūpacākṣuṣe dravyasamavetaṇiṣayakacākṣuṣatvasya ghaṭādīmātraṇiṣayakalaukikacākṣuṣe dravyaṇiṣayakalaukikacākṣuṣatvasya rūpatvādīmātraṇiṣayakanirvikalpake samavetaṇiṣayakalaukikacākṣuṣatvasyātiprasaktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kārṇyātāvacchedakam
ity uktaṃ rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukāvyaṃ*, *nārāyaṇīyam*, etc.'

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pulliṃ-
gasādhāraṇasyety ukteḥ prthivītarety atra na | nadyāś
śeṣasyānyatarasyām | nīyantavarjjitasya nadīsamjñāsya nīya-
nteṣv ekā ca ścaghāḍau hrasvo vā syāt | etc.

F. 120 ends:—yātir nnānā nāthāmuś ca kṛtvortthas ta-
ddhitevyayam | itaḥ param samāsāntāḥ santi kecana ta-
ddhitāḥ | teṣān tattatsamāseṣu varṇanaiva laghīyaś ||
iti prakriyāsarvasve taddhitakhaṇḍaḥ || samkṣepātīśayepi
vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte sva-
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṃ vyaktim iyaṇ
padārthā iyatā granthena yātoyam ity evaṃ yo vimrśet
sa eva kalayed asmānibandhe guṇān | hariḥ gurubhyo
namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsōdapānavikāravina-
taruṇatalunadhenupīlukūṇasuvarṇebhyaḥ | autsaḥ audapā-
naḥ | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ |
pailukūṇaḥ | sauvarṇaḥ | bharatakurusatvadindrāvasāna-
janapadapañcālōśinārebhyaḥ | etc.

It ends:—caupayatacaikayatacaitayatabailvayatasaika-
yatānāṇ ca | caupayatyā caikayatyā caitayatyā bailvayatā
saikayatyā iti ||

118.

WHISH No. 115.

Size: (1) $15\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79–89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivarāṇa*, a Commentary on *Varāhamihira's Brhājātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatkarṇavyajanamārutā bhajatām yānto vyasanāni haranty āyantaś cārppayanty abhiṣṭāni satyajñānaparam brahma jyotirānandarūpiṇiṁ naumi sarvottarodāttaprasnamālām sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave sākṣāt parameśvaramūrttaye | yeśām ātmani garbhasamskṛtimukhair mmauñjini baddhāntimaiḥ vrate karmmabhir atra bhāti vidhivat brahmapratiṣṭhāpitaḥ śrautasamārttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tātān prāṇamāmi bhūmivibudhān iṣṭārthakalpadrūmān śrī-sūryādīn su(kha)samvedya* nigrahānugrahān jagatsrṣṭisthiti-layajñānahetūn upāsmahe | śrīmad-Varāhamihirahorātālparyasāgare sadarttharatnasamsiddhyai tīkā naukā vicāryate | etc.

It ends:—addhyāyanukramam vṛttanuvyāñca (read vṛttena vyañjayati?) ślokatrayeṇa | rāṣiprabhedo grahayonibhedo viyonijanmātha niṣekakālāḥ janmātha sadyomaraṇan tathā-yur ddaśāvipakoṣṭakavarggasamjñāḥ karmmajīvo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

* sukhavedya corrected to susamvedya.

rāśiśīlaṇ ca dr̥ṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ
neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā
drgāṇaḥ addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read
°cāryoktāny?) atra vṛtta[ś]atāni | iti prathamō rāśiprabhe-
daḥ dvitīyō grahayonibhedaḥ tṛtīyō viyonijanmā caturtho
niṣekakālāḥ pañcamo janma | śaṣṭhas sadyomaraṇam | sa-
ptama āyurddāyaḥ aṣṭamo daśāphalāni navamoṣṭavarggaḥ
daśamaḥ karṇmājīvaḥ ekādaśō rājayogaḥ dvādaśaḥ kha-
yogaḥ trayodaśaś cāndrayogaḥ caturdaśō dvigrahādiyogaḥ
pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśō rāśiśīlāni saptadaśō
grahadr̥ṣṭiḥ aṣṭādaśō bhāvaphalam ekonavimśam āśrayayo-
gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas
trijātakam trayovimśō niryāṇam caturvimśō naṣṭajātakam
pañcavimśō drekānaphalapakṣa ṣaḍvimśopradarśanaparo-
ddhyāyaḥ horāvivarāṇam samāptam || śrīparamagurave
śaraṇam || etc.

(2)

The *Praśnāmṛta*, by Kumāra, pupil of Nārāyaṇa Jyotiṣa,
a fragment only. A work of the same title is ascribed
to Jambūnātha in the "Index of MSS. in the Government
Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-
maskaromi dvipanāyakānanam vacaḥ prasādam kurutām
sarasvati etc. . . . āsīd dvijanmā dvipakānanākhye grāme
sudhiḥ prātr (?) janīnacetaḥ śāstrārthavettā śrutipāradr̥śvā
Nārāyaṇo jyotiṣas tarppayāyi | tasyāsti śiṣyo vinayapradhā-
nas tadīyakārunyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-
janmā grahendrasaṅcāravicāracuñcuḥ praṇamya soyaṃ
gurupādapatmam nirīkṣya horāṃ sakalārthhapuṣṭām ādāya
sāraṇ tu tato vyadhatta praśnāmṛtam bālāhitāya hr̥dyam
paropakāraikato mahāntas santṣamantaḥ kṛpayā vidhāya
sammānayantām idam asmadiyam praśnāmṛtan nirmmalakī-
rttibhājaḥ, etc.

It breaks off with the words:—caturthajvaraśāntaye |
kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣāṇām mukhyabhede yathādhikārabhavaḥ syāt || evaṃ sādḥikāre upadeśevagate dhunā tadadḥinasiddhir atideśo nirūpyate | *etc.*

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyāyasya tṛtīyaḥ pādaḥ ||

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—śrī-Gambhīravipaścītaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ | yaś ca śrī-Śivadattaśuklacaranaiḥ pūrṇābhīṣiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm | bhāgīrathībhīmarathī tatakūṭaḥ kakuppataḥ | pāṇḍuraṃgaḥ paraṃ brahma mama daivam vṛṣākapiḥ | mīmāṃsāśāstrajīvātum Jaiminyādimunitrayam | sarasvatīṃ ca natvāham vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodayaḥ bhāṭṭacandrikāṃ prasārayan śoḍaśalakṣaṇīm bhuvi | sa bhāṭṭacandrasa samudeti yaṃ vyadhān mahāgnicit Bhā-

skararāya-Bhārati | paripūrṇavidhūdayānvayavyatirekānu-
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā
bhuvī bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śricakrasomayāgau śleṣeṇa stauti || dīkṣāṅga
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni tīkā-
yām Bhāskararāyasya kṛtau prathamāddhyāye ādimah
pādaḥ ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-
neti saptadaśapaśuḥaṭītasamudāyasyaikasya pratisamban-
dhitvena devatātvānvayakālenupasthitatvād ity artthaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyam śvetam ālabheteti
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi
bhāvanāyā bhāvyaajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikīyapaurnamāsyadhikarānaprasam-
garītiḥ || hariḥ om ||

120.

WHISH No. 117.

Size: 13 $\frac{3}{4}$ × 1 $\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅgahrdaya*, by Vāgbhaṭa, incomplete (I, 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
rāgādirogān satatānuśaktān aśeśakāyaprasṛtān aśeśān au-
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-
smai | athāta āyuskāmiyan nāmāddhyāyam vyākhyāsyāmaḥ
iti ha smāhur Ātreyaḍayo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Sārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsasthāna* (f. 225):—visarpe(read °sarpo) na hy asaṃsṛṣṭas sosrapittena jāyate raktam evāśrayaś cāśya bahuśosraṃ hared atah na ghṛtaṃ bahudośāya deyaṃ yan na virecanam । tena doṣopy upastabdhās tvagraktapiśitaṃ pacet ॥ cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ॥

121.

WHISH No. 118.

Size: 18 × 2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śṛigaṇapataye namaḥ । avighnam astu । śatpadamukharitagandam koṭirabharāmva(read °bhārāva?)-baddhaśaśikhaṇḍam praṇamata vāraṇatunḍam padakamalam praṇatasakalasuraśaṇḍam apāra + ruṇāpūrataramgitadṛgañcalam kalāyakomaḷacchāyaṇ jānakīnāyakam bhaje । . . . prācinācāryakṛtās suvicāryyakumārasambhavavyākhyāḥ bālaprabodhanārtham lalitam karavāṇi vivaraṇan tasya । prācināsūrivihite mahati prabhūte vyākhyāntare viphala eṣa pariśramo me vātiprakāmasubhage malayādrijāmtavāte phalam kim u karotu mukhāniloyam । vyākhyaiṣā tu tathāpi pradarsītānvayapadārtthavākyārthā vivṛtasamāsāvaṃtām gurutaram upacāram ācarayet (*sic*) । vyākhyāntareṣu dṛṣṭeṣu vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evānugamyate । bhuvi khalu mahākaviḥ Kālidāsaḥ pārvatiparameśvarapavitracaritravicitram kumārasambhavābhidhā-

nam kāvyam cikīrṣuḥ āśirnamaskriyā vastunirdeśo vāpi
tanmukham ityādivacanānusāreṇa vastunirdeśan tāvat ka-
roṭi astiti | na tu kāvye yava(read yad a°?)sāddhyam ta-
danusāreṇaiva kāvyasamjñā kartavyā | yathā yudhiṣṭhira-
vijaya-janakiharana-śiśupālavadhaprabhṛtīnām atra tu tā-
rakāsuranigrahaḥ kāvye sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya^{*} Nārāyaṇasya kṛtau Kumā-
rasambhavavivarane prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54
the leaves are numbered by Akṣaras, then begins a new
foliation (by figures) and a different handwriting with f. 55
where we find the commentary on III, 76 (last verse of
Sarga 3).

The IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya
Nārāyaṇasya kṛtau kumārasambhavavivarane tṛtiyas sa-
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-
kṣiptan devasya navavadhūviṣayam prathamānurāgānantara-
sambhūtam sambhogam varṇayitum aṣṭamas sarggoyam
ārabhyate tatra Mādhavenoktam atrāṣṭamas sarggo gauri-
sambhogavarṇanatvād vācayitum śrotum vyākhyātuṃ ca
na yuktaṃ etacchilānān devatāśāpād āyusaḥ kṣayo bhavi-
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-
yos sambhogaviṣayatvād rasabhāvan vicicya vaktum bi-
bhemi tasmād anvayamātram atrādhikriyate ity uktam
Aruṇācalanāthena tu tad ubhayam api dūṣitam ayam kila
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-
ṇam api lokānugrahārttham eva yathoktam bhagavato vi-
ditam² vo yathā svārthā name (read nāma?) kāścit pra-
vṛttayaḥ iti | devyā api śarīragrahaṇādikaṃ lokānugrahā-
rttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti | ...
yena kenāpi prakāreṇa bhagavati manaḥpranidhānam eva

* Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditāḥ pr. m.

muktikāraṇaṃ ity uktam bhāgavate ; kāmam krodham bhayaṃ sneham aikyaṃ sauhṛdam eva vā nityam harau vidadhato yānti tanmayatām hi te iti mahākavir api kāmīnāṃ cittam pārvatīparamēśvarapādāravindāvasaktam vidhātum evaṣṭamesmin sargge Vātsyāyanaśāstrānusārinim padaviṃ uraricakāra ; *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakāratvam eva virūpākṣasyānuditam tarhi tatprāptimātraphalāt tapaso viramyatām ata āha ; mama manaḥ atra sthiram.

122.

WHISH No. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Kollam 962 = A. D. 1787.

Character: Malayalam.

The *Nāmaṅgānusāsana*, by *Amarasiṃha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ mama gurave namaḥ yasya jūṇa-dayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayaṃ svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ | nākaḥ | tridivaḥ | tridaśālayaḥ | suralokaḥ | ivadiṃ pulim-gam || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ | striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ || amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—saṣṭyāntaprākpadās senāstheyān nāmaṅgānusāsanaṃ || akṣaram yat paribhraṣṭam *etc.* . . . avedomām aham vande menadeyāya te namaḥ āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnārāyaṇāya namaḥ śrīkrṣṇāya namaḥ . . . śrīsūryādisarvagrahebhyaḥ namaḥ kollam tollāyiratta arupattaraṇṭāmata kannimāsam, *etc.* (Date, scribe, and benedictions in Malayalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Bhartṛkāvya* i. e. *Bhāṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīganapataye namaḥ avighnam astu | śrīgurubhyo namaḥ | prāṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate tīkā | lakṣya(m) lakṣaṇaṁ ca dvayam e(ka)tra vi-
duṣāṁ pradarsayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyaṁ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭīkāyāṁ jayamaṅgalāyāṁ prakīrṇakāṇḍe rāmasambhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyaśya tava sugrīvaḥ kārakaḥ kapi-nandanāḥ drutaṁ draṣṭāsi maithilyās s[v]aivam uktvā tirobhavat | ito bulūcāv ity ādinā kṛtam adhikṛtyocyate kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmano(h) kṛtyā iti viśeṣapratipādanārtham prthagadhikāravacanam śeṣaś tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{2} \times 2$ in., 67 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka=1, k̄a=2, ki=3, k̄i=4 . . . kau=14, kaṃ=15, kaḥ=16, kha=17 etc.

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—*** taye namaḥ aviḥnam astu (i) yat-tejaḥ pitṛdhāmnī śītamahasāḥ pāthoyame maṇḍale sam-krāntaṃ kumudākaraśya kurute kāntiṃ vikāsadhūyaṃ¹ (i) cañcaccāñcuputai[h]ś cakoranikaraiś cāpiyatesau ciran trai-lokyālayadīpako vijayate devo nidhis tejasāṃ (ii) nijaguru-padaadvandvaṃ kṛtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapumgavaḥ (i) sphuṭam aṣṣamam maṇḍaprajñaprabodhāvivrddhaye laṭitavacanaiś siddhāntānāṃ karoti hi śekharaṃ (i) śātānandaddhvastiprabhṛtītutīparya-ntasamayapramāṇaṃ bhūdhīṣṇyagrahanivahasamsthānaka-thanam (i) grahendrāṇāṃ cārās sakalagaṇitaṃ yattṛgaditaṃ (read yantragaṇitaṃ?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaiḥ (ii) kratukriyārthāḥ śrutayaḥ pradīṣṭāḥ kalāśrayās te kratavo niruktāḥ | etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhara grahabha-ḡaṇāddhyāyaḥ prathamah ||

The 2nd Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b, the 7th A. (parvānayana) f. 20, the 8th A. (pāta) f. 21, the 9th A. (grahodayāsta-maya) f. 21b, the 10th A. (candra) f. 23, the 11th A. (grahayuddha) f. 25, the 12th A. (bhayoga) f. 27, the 13th A. (vyaktaḡaṇita) f. 29b, the 14th A. (avyaktaḡaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākarana) f. 36b, the 18th A. (grahaṇopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

¹ For vikāsadhūyaṃ the metre requires √---√.

The 20th Adhyāya ends (f. 40b):—iti siddhāntasekhare Śrīpativiracite siddhāntasekhare praśnavidhānādhyāyo viṃśaḥ || namaś śivāya śrīsūryādisarvagrahebhya namaḥ śrīkṛṣṇāya namaḥ || ||

Amongst the authorities quoted are Āryabhaṭa, Jīṣṇu-nandana, Śrītrivikrama.

(2)

The *Mahābhāskariya Karmanibandhana*, in 8 Adhyāyas (ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām bibhartti kṣanadākarasya yaḥ prakāśitāsām śirasā gabha-stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ karā himāṃśor vanitānanatviṣaḥ sasūritārāspṛuṭadīrghgharaśmayo dharāsutajñāskisita(?)tviṣaḥ punaḥ tapobhir āptaṃ sphuṭa-tantram āsmakañ ciratvam abhyetu jagatsu satgrahaiḥ cirañ ca jīvyāsur apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ navādirūrūpāgniyutam mahibhujām śakendranāmnām śata-varṣasagrahaṃ dvīṣatkanighnam gatamāsasamyutam, etc.

F. 44:—iti mahābhāskariye karmmanibandhane prathamodhyāyaḥ ||

It ends (f. 54):—Bhāskare mithunaparyavasāne śarva-rītigūnasaptaghaṭi syāt akṣacāpagaṇitaṃ vada tasmin lambakena sahyataṃ vigaṇayya Bhāskareṇa paricintya kṛtoyam mandabuddhiparibhogasamarthah samyag Ārya-bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad anyatra yaṃ nehaṣti na tat kvacit || iti mahābhāskariye aṣṭamodhyāyaḥ || mahābhāskariyam samāptaṃ || akṣaram yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ || arddhād ūnañ ca dhūmraṃ syāt kṛṣṇam arddhādhikam bhavet vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya namaḥ namaś śivāya śivam astu || ||

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativīṣeṣabodhakaram vaksye vyatipātādijñānopāyaṃ samāsenā ayanacalanān dvigunitaṃ prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāmśau kramaśaḥ kilālātavaidhrtāṃ uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā gaṇitavaśāt sūryendvor bimbayogārdhdhād atpakepakramāntare vyatipātāhuḥ, *etc.*

F. 66 ends:—vainnye śobhanam ambikāramaṇabhaṃ riktān apūrṇāmbhasāṃ sūktiś śukraśaśāṃkamandadivasā simhāśvigostriḡhaṭaḥ vastre sūrppabhaṃ uttamam himakaro maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya *** meṣālinam || 33 ||

125.

WHISH No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kulacūdāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhāṭṭāraka's Laghustuti*, by *Simharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvyaṃālā', Part III (1887). Mr. Whish describes the work as "*Vimśatī* with Commentary of Simha-rāja".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasyevevyādi | eṣā | asau | tripurā | vaḥ agham | sahasā | sadā | cchindyāt | *etc.* (follows Commentary in Malayalam language).

F. 15b:—athedānīm ādyavṛttam vivriyate | aindrasyeva śārāsanasya dadhatī maddhyelalāṭam prabhāṃ śauryyīm kāntim anusṇagor iva śīrasy ātanvatī sarvataḥ eṣāsau tripurā hr̥di dyutir ivoṣṇāṃśos sadāhasthitā chindyād vas sahasā padais tribhir aghāñ jyotirmayī vāṇmayī (i) śrīman-

mahārājasamakṣam evaṁ trailokye śvāttā¹ siddhena siddha-sārasvatena śrīmatgurukatākṣapātamātreṇa samsiddhis tat-kṣaṇam eva sarasvatī mandirāya mānavadanāmbujo Laghubhaṭṭārako nijalābhaprakāṣas sarveṣāṁ bhavaty iti buddhyā parameśvaryā jyotirmayīśvarūpaṁ vāṇmayīśvarūpaṁ ca prapañcam pratipādayan tatkālavarttinas sadasyā pratyāśrīvādaṁ karoti | etc.

F. 23:—śrīmat-Simharājakṛte laghustutiśrīmanmahāman-trabhāṣye kulacūḍāmaṇau prathamavṛttam sampoṛṇṇam ||

It ends:—dhruvaṁ niścitaṁ addhyayanam kariṣyatīti divyasiddharṣimānavagurvacchinnapāramparyāgataṁ asmin mahatsvacchandasaṁgrahan tenedaṁ Simharājena mayā sucaritinā² kṛtaṁ laghustutimahābhāṣyam aśeṣāgamasammitaṁ || iti Simharājakṛtau laghustutimahābhāṣye kulacūḍāmaṇau ekaviṁśativṛttam sampoṛṇṇam || Laghubhaṭṭārakāya namaḥ Simharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu ||

126.

WHISH No. 125A.

Size: $12\frac{3}{8} \times 2$ in., (1) + 40 [numbered by letters from a, ā, i, ī etc. to am, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*, in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

¹ Doubtful reading.

² May be read also saṁcarīṇo. Read sukaritina?

It ends:—kṣitibhujopi yayur yadarthāḥ || iti śrībhāga-
vate mahāpurāṇe pāramahamsasamhitāyām śrībhāgavate
mahāpurāṇe daśamaskandhe navatitamoddyāyaḥ || śrīkṛ-
ṣṇāya namaḥ || kṣantum arhati.

127.

WHISH No. 126.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 77 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayānanda*, by *Appayya Dīkṣita*, complete.
See above No. 109.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu
parasparatapaśampatphalāyitaparasparau prapañcamātā-
pitarau prāñcau jāyāpatī stumaḥ | *etc.*

It ends:—amum kubalayānandam akarod Arppadīkṣitaḥ
niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) | candrāloko
vijayatām śārādāgamasambhavaḥ hr̥dyāḥ kuvalayānando
yalprasādād abhūd dhruvaṃ || || śrīgurubhyo namaḥ ||
prākṛpṛsthekhilaphelavaṃsatilakas sūritcarāmobhavaḥ chri-
mān cekamarutpradeśa iti vā gehentaraśrenike talputrasya
ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi
pustakam smarata ity etsudhi praudhakāḥ || || śubham
astu ||

128.

WHISH No. 127.

Size: $17\frac{5}{8} \times 1\frac{5}{8}$ in., 82 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably early 18th cent. An entry by Mr. Whish is
dated 'Calicut 1824'.

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by Akṣaras in
the same way as No. 19.

Injuries: Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvya prakāśa* (by *Rājānaka Mammāṭa* and *Alaka*), in 10 Ullāsas. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—*iti kāvyaprakāśābhidham kāvyalakṣaṇam samāptam kṛtiś śrī-Rājānaka-Mammāṭakālakayoḥ* ॥

The text begins:—***** *niyatikṛtaniyamarahitām hlādaika **** paratantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jīyati kāvyam yaśasertthakṛte, etc.*

It ends (f. 4):—*eśān doṣā yathāyogam sambhavantopi kecana | ukteṣv antaḥ patantīti na prthak pratipāditāḥ* ॥ ॥ *ity eṣa mārggo viduṣām vibhinno py abhinna rūpaḥ prati-bhāṣate yat na tad vicitraṁ yad amutra samyag vinirmitā samghaṭaneva hetuḥ* ॥ ॥ *iti kāvyaprakāśe daśama ullāsaḥ* ॥ ॥

Then the Commentary begins:—*hariḥ śrīganapataye namaḥ | granthārambhe vighnavighātāya samuciteṣṭadeva-tām granthakṛt parāmrṣati | niyatikṛtaniyamarahitām hlā-daikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jīyati | niyatiśaktyā niyata-rūpā, etc.*

It ends:—*pūrvoktayaiva doṣajātyāntarbhāvitā na prthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇam* ॥ *iti kāvyaprakāśe daśama ullāsaḥ* ॥ *ity eṣa mārggo viduṣām vibhinno py abhinna rūpaḥ pratibhāṣate yaḥ na tad vicitraṁ yad amutra samyag vinirmitā samgha(ṭa)naiva hetuḥ* ॥ *samāptam kāvyaprakāśam* ॥ *śrīpatmārabha* (read *śrī-Padma-nābha*?) *gurupādasaroruhottān reṇūn bhavābhdhitarāṇa-sthiraśetubhūtān ajñānasantamasabhedasahasraraśmidhā-mno namāmy akhilaloka hitaikaśīlān* ॥ *kāvyaprakāśanāme-dam vicitraṁ kāvyalakṣaṇam | prekṣāvatān camatkarakā-raṇam likhitam mayā* ॥ ॥ *on namo nārāyaṇāya* ॥ ॥ *on namaś śivāya* ॥ *āgāmikāla ṭāye pratāpe cāyati smṛtā | āgaminīyā samrddhau* ॥ ॥ *karākṛtam aparādham kṣantam*

arhanti santaḥ || Rāmeṇa likhitam idam pustakam || śrī-
govindāya namaḥ || . . . hariḥ || harahara ||

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum
icchāmaḥ paramaṁ stavaṁ japatā kaṇḍa¹nādeva yenā-
rāddhyata keśavaḥ | Somaḥ | pāraparam viṣṇā pāra-
pāraḥ pāraḥ parebhyaḥ paramārttharūpi, etc.

F. 53 begins:—brahmapāramayaṁ vedāntārtthamayaṁ
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-
trasya tadvijijñāsubhi sprṣtas Soma uvāca | pāraparam
ity ādi | etc.

F. 54 ends:—kathaṁ ca na iti syāt pātakan tad api
hanty urugāyapāda iti bhāgavatokteḥ | brahmapāram sto-
tram ||

(3)

The *Paramārthasāravivaraṇa*, a Commentary on the
Śeṣāryā (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultzsck II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam
astu || agniśomātmanā nāyudhadharam akhilavyāptam
āsyāṁghridošṇāṁ sāhasrair yuktam antaḥkṛtasuranivaham
svaprabhotbhā²sitāśam (i) netrair arkendurūpair vilasitam
analogrānana ^{**3} travaṇṇam bhūṣā ^{**4} bhipradīptāvayavam
avatu vo viśvarūpam murāreḥ | śrīmac-Chām-
karamārggamaddhyavasatiś śākhāśatālamkṛtas saṁsārār-
kagabhastitaptatanubhis saṁsevitāṁghrir jjanaiḥ (i) Kṛṣṇā-
nandamahīruhomṛtarasāpūrnair apūrvaiḥ phalaiś citrām
prītim upāsakeṣu janayaṁ jiyān mahīmaṇḍale | aśeṣopani-
śasārā(read śatsāra?)siddhā tatvānugāmini Rāghavānanda-
muninā śeṣāryeḥa vimśyate | paramārtthasārasaṁ(jña)m
granthaṁ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-
gamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful, very indistinct. Read kañjanābhadevo?

² ollā (corrected to tbbā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṅgalam mukhataḥ sampādayann
artthataḥ ārambhāpekṣitam viśayaprayojanasambandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti | *etc.*

It ends:—āryāvṛttaslokānām pañcāśītyā aśītiś ca pañca
ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kra-
mamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bha-
vatīti paramārthasāravivara(na)m eta(d) Govindacandrikayā
samhṛtasamsṛtikāpā(?) sambhūtā Rāghavānandāt (||) yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-
tasukhaikatānavimalasvānmaṇ(?) : prabodhasvarāṭ (i) yatsvā-
rājyam ameyam āgamagiras samlakṣa(ya)nty akṣayās ta-
smai viśvahr̥d̥sthitāya mahate puṁse namaḥ kurmahe || ||
iti paramārthasāravivaraṇam samāptam || || śrīgurubhyo
namaḥ || . . . śrī-Vedavyāsāya namaḥ || hariharahiranya-
garbhebhyo namaḥ || ||

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the
same way as No. 19.

(1)

The *Smticandrikā*, by *Deva* or *Devanna Bhattopādhyāya*,
son of *Keśavāditya Bhattopādhyāya*, Pariccheda I of the
Vyavahāra-kāṇḍa. "The author's name shows that he was
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ
sarasvatīpatim vande śrīyaḥ patim umāpatim tvīṣaṁ patim
gaṇapatim br̥haspatimukhān munin pade pade praskha-
latām pradīpādīsthitān api draṣṭṛnām dr̥ṣṭivīṣaye candrikā
pravīṇanyate | athedānīm vyavahāra-kāṇḍam ārabhyate ||
tatrādaḥ vyavahārasvarūpaṁ nirūpyate | tatra Br̥haspatih |

* Read 'svāntaḥ, or 'tvān matō?

dharmmapradhānāḥ puruṣāḥ, *etc.* See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpanaṃ ||

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpanaṃ ||

F. 9b:—iti smr° vyavahārabhedāḥ ||

F. 26:—iti smr° pratijñāvādaḥ ||

F. 41b:—iti smr° lekhyanirūpanaṃ ||

F. 46b:—iti smr° lekhyaparikṣā ||

F. 55b:—iti smr° sāksīparikṣā ||

F. 74:—iti smr° sāksīviśayāṇi || samāptaṃ ca sāksīprakaraṇaṃ || athāsāksīpratyayāḥ tatra Nāradaḥ | *etc.*

F. 85:—iti smr° ṛtuto divyavyavasthā ||

F. 102:—iti smr° daṇḍaviśayāṇi ||

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)—dhanaviśayāṇi¹ || hariḥ || śrī-Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ || iti sakalavidyāviśārada-śrī-Keśavādityabhaṭṭopādhyāyasūnyānjika - Deveṇa² bhaṭṭopādhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ || atreyaṃ prakaraṇānupūrvī vyavahārasvarūpaṃ aṣṭādaśanirūpanaṃ vyavahārabhedānirṇetṛnirṇayadharmasthānevasthānaṃ vyavahāradarśanaavidhiḥ || kṛṣṇāya namaḥ ||

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 (“*Vyavahāramālā*, a manual of civil law (? by Varadarāja) much used in Malabar”); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ śrīgurubhyo namaḥ namostu narasimhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manumukhyasarassamutbhavais sukumāraiḥ prasavair vacoma-

¹ No. 141 = Whish No. 143 reads bālādīdhana°.

² Read yājñika-Deveṇa? But MS. No. 141 also reads °yajñika-Deveṇa.

yaiḥ tridivāptiphalair nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Maṇuḥ Prajāpatir yasmin kāle rājyaṃ abūbhujan dharmaikatānāḥ, etc.

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sākṣipratyuddhṛti (f. 7b), rājaśāsana-lakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viśavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deyaḍeyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), etc.

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśūṣṛṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadam smṛtaṃ ||

130.

WHISH No. 129.

Size: 9 × 1 $\frac{5}{8}$ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Malayalam.

Injuries: First leaf damaged.

Fragment of Śaṅkara's Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekaṃ parāyaṇam param ayaṇam prāptavyam pa *** ** ya-granthiś chidyante sarvasaṃśayāḥ kṣiyante cāsyā karm māni tasmin dṛṣṭe, etc.

F. 24b:—nāmnāṃ śataṃ ādyaṃ vivṛtaṃ || F. 29:—iti nāmnā(n) dvitīyaṃ śataṃ || F. 34:—iti tṛtīya(n) nāmnāṃ śataṃ vivṛtaṃ || F. 39:—iti nāmnāṃ caturthaṃ śatakaṃ ||

It breaks off with the words:—iti bhagavatsmaraṇāt yan devan devakī devī vasudevād ajījanat bhaumasya brahmano guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Scribe: Anantakṛṣṇa, son of Govinda.

Character: Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ || śrīramgeśāya namaḥ ||

F. 79b:—ity āgne° tulā° pañcadaśodhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye trīṣoddyāyaḥ || yādṛśam, *etc.*... Āvadugdhāraṇagurave namaḥ | śrīkāveryai namaḥ | śrī-Govindan putran Anantakṛṣṇan svahastalikhitam śrīramgeśāya namaḥ || ... hariḥ |

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th century?

Character: Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu suklāmbaradharam viṣṇum śaśivarnṇam caturbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye | ākhyātam bhavatā pūrvam viṣṇor mātmyam uttamam sarvapāpāharam puṇyam samāsenā śrutāṁ ca naḥ | idānīm śrotum icchāmo mātmyam tripuradviṣaḥ tatbhaktānāṁ ca mātmyam niśśeṣāghaharam param tanmantrāṇān tadvratānān tatpūjāyās ca sattama tatkathāyās ca tatbhakteḥ prabhavam anuvārṇaya | śrī-Sūtaḥ | etāvad devamarttyānam śreyas sa sanātanam yad īśvarakathāyam vo jātā bhaktir ahetukī, *etc.*

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānuvarṇanan nāma trayaviṁśodhyāyaḥ ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimānuvarṇane caṇḍalikammāśaśivavokapṛāptikathanāma (?) pañcaviṁśodhyāyaḥ || śrīpārvatyai namo namaḥ śubham | bhūyopi śivamātmyam vakṣyāmi paramātbhutam śrīvātām sarvapāpaghnam, *etc.*

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānuvarṇanan nāma ekonaviṁśodhyāyaḥ ||

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇane śivabhaktamahimānuvarṇanan nāma ekaviṁśodhyāyaḥ ||

F. 95b:—iti brahmottarakhaṇḍe bhadraṇyurmuktipṛāptikathanan nāma ṣaṭtriṁśodhyāyaḥ ||

It ends:—yaḥ paṭhec chr̥ṇuyāc caiva purāṇam śaivam uttamam sa vidhūya sarvakarmāṇi śivaloke mahīyate | iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇanan nāma catuṣcatvāriṁśodhyāyaḥ || śrīpārvatīparameśvarābhyām namaḥ || ... gurūṇām caraṇāmbhojaparāgaparamāṇavaḥ manomukuram asmākaṁ puṇiyur anuvāsaram || śubham astu | śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ |

133.

WHISH No. 133.

Size: 10 $\frac{7}{8}$ × 1 $\frac{3}{4}$ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—*hariḥ śrīgaṇapataye namaḥ || yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ | etc. . . svaḥ | ita * vya-yam | svarggaḥ | nākaḥ tridivaḥ tridaśālayaḥ | suralokaḥ | ivayañcum pulingam | dyauḥ okārāntam | dyau vakārā-ntam dve striyau | klibe | triviṣṭapam | etc.*

It ends with the 2nd Varga of the 3rd Kāṇḍa:—*grā-matā | grāmavṛndam | janatā | janavṛndam | dhūmyā | dhūmavṛndam | pāśyā[m] pāś[y]avṛndam | gavyā | govṛndam | prthak | prthak | diṃ strī | apim sāhasram | sahasravṛndam | kārīṣyam kārīṣavṛndam | vārmmānām (read °am) kava-ṣavṛndam atharvaṇādikam | atharvaṇavṛndam | kli | iti samkīrṇnavarggaḥ |*

134.

WHISH No. 134.

Size: $10\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Kriyākālāpa* (astronomical portion) of the *Tantra-saṃgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasaṃgraha* in the Malayalam language in the Whish Collection.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūhavyūhaviratikārakam param mahaḥ antaḥkaraṇa-suddhim me vidadhātu sanātanam yatprasādāt kavīndra-tvaṃ mandopi labhate kṣaṇāt tām śāradendusvacchāṅgim vande devīm sarasvatīm | nārāyaṇāṃ jagadanugraha-jāgaru-kam śrīnilakanṭham api sarvavidam prāṇamya yat tantra-saṃgrahagatam grahatantra-jātam tasyāparāṇ ca vivṛtim vilikhāmi laghvīm | tatrādau tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśamanāyābhiṣṭadevatān namaskaroti | he viṣṇo nihitam kṛtsnāṃ jagat tvayyeva kāraṇe jyotiṣāṃ jyo-*

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin
yasmimś tvayi kṛtsnam idaṁ jagan nihitaṁ, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāsyā śiṣṭebhyo bhagaṇān apāsyā śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭaṁ svaṁ svaṁ mandoccam viśoddhya
yac chiṣyate tad iha mandakendram ity abhidhiyate || *etc.*

F. 34b:—iti tantrasaṁgrahasya kriyākālāpam krameṇa
saṁgrhya racite vyākhyānesmin pūrṇnoddhyāyo dvitīyo-
bhūtaḥ ||

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the
7th Adhyāya f. 116.

It ends:—iti tantrasaṁgrahasya kriyākālāpam krameṇa
saṁgrhya racite tadvyākhyāne pūrṇnobbhūdaḥ aṣṭamoddhyā-
yaḥ || samāptaṁ cedam namaś śivāya | *etc.* (follow some lines
in Malayalam language).

135.

WHISH No. 136.

Size: $8\frac{1}{4} \times 1\frac{3}{4}$ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya*, ending
with the 9th Sarga. The complete work is said to contain
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
asty atrinetraprabhava(h) kalātmā śāśīti nakṣatraganasya nā-
thaḥ yaṁ vārijaśrīharam āptavāco vāmaṁ harer llocanam
āmananti | sevyas surāṇā(m) himavarṣipādas sambhāvanīyaś
śirasā śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-
mudīm divyanadīm prasūte | na jāhnavīyaś ca na yāmu-

naiś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva
 sujātadhāmno bamhiyasīm vṛddhim upeti pārtthaḥ | budhas
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manojñāḥ
 yaḥ karddamāpatyam ilābhidhānam paryyagrahīt pañcaśarā-
 yudhārttaḥ | tasyānujōbhūt puruhūtasārāḥ Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano
 ripūṇām āsīd anūnasya guṇais tanūjaḥ | hr̥ṣyadvaritri pu-
 lakāṅkurābhā rarāja yasyāddhvarayūparājih putras tadyo
 Nahuṣodhirūḍhatrivīṣṭapam puṇyavaram parāsuḥ kutrāpi
 sūtrāmṇi ciram pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udīrṇṇo balareṇur āsīt ghano yaśaḥ-
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamās
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamās sa-
 rggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamāsarggaḥ |

It ends:—prītosmi te prājñatamāya rājan yam icchasi
 bhrātṛṣu tam dadāmi uktas sa tenaivam upodhaharṣo ji-
 vantam aicchan nakulan narendrah | 101 |

136.

WHISH No. 137.

Size: $11\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham
 vidadhānaḥ tatpradīpādyam vastūpakṣipann eva tannirde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-
bara(m) meghair mmeduram vasantepi kṛṣṇāhṛtair mmeghais
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasaṃ nānā-
kāravicārasāracaturaiḥ nānāvidhacintaviśeṣaṇ nipuṇaiḥ (read
°cintāviśeṣaṇipūṇaiḥ?) vidvatbhir nnityair vacanaiḥ upani-
ṣadvākyaḥ jadyāpi (?) na niścīyate tad ādyaṃ paraṃ vastu
divyair mmadhurai[h]s satsūktisaṃśodhitaiḥ mṛdūktisaṃśo-
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaḥ sārasya
sīmā *¹ ṣaḥ bhaktiviśeṣaśālināṃ cetasi cakāstu sphuratu ||
iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma dvā-
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

137.

WHISH No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivaraṇa*, a Commentary on the
Sūryasiddhānta, by *Parameśvara*, pupil of *Rudra*, in
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ||
gurubhyo namaḥ || lokāmbāyai namaḥ | śrisūryāya namaḥ
cidrūpakāraṇaṃ sarvagataṃ kṣīragatājyavat yad yogidrīṣyañ
jagatas tam mahāhamsaṃ āśraye | vyākhyātaṃ bhā-
skariyaṃ laghu tad anu mahābhāskariyaṃ sabhāṣyaṃ
paścāl līlāvatī ca grahagativiśayaṃ kiñcid anyac ca yena
soyaṃ śrī-Rudraśiṣyo vadanajasīśave sūryasiddhāntasama-
sthaṃ vakṣyaty aspaṣṭaṃ artthaṃ gaṇitaviśayaḥ karma
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-
yoditaṃ sūryasiddhāntaṃ vivakṣur ayam ācārya iṣṭadevatā-
praṇāmapūrvakaṃ Mayasūryayos saṃvādamayaprasānottare

* Akṣara indistinct, looks like jū or ōjū.

niyuktasya sūryāṃśasya puruṣasya vacanañ ca kramāt pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dvitīyoddhyāyaḥ ||

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ||

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b, A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b, A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātam rahasyam param atbhutam brahmaitat paramam puṇyam sarvapāpaprāṇāśanam evam upasamhṛtam śāstram nīlābjyos saṃgamāt saumye sthithena paramādinā siddhāntam vivṛtam sauram īśvareṇaivam atppaśaḥ¹ || iti Pārameśvare sūryasiddhāntavivarane trayodaśoddhyāyaḥ || śrīlokāmbāyai namaḥ || śrīsūryādisarvagrahebhyo namaḥ || śrīsarasvatīprasādika ||

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{1}{2}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very strange, as the date given at the end of the MS. is the Kollam year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmāpadyavṛtti* or metrical Commentary on the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | yasmād āśīj jagad idam akhilam yena vā tat praviṣṭaṁ jīvo bhūtvā khalu jalaravivan māyayā nirguṇopi (1) yasminn ante vilayantam parānandañ conam (2)² viṣṇum vande mama hr̥di nilayam śāśvatam śāntam ekam || sr̥ṣṭvādisargge kavim ātmamāyayā svānābhipatmād akhilārthasiddhaye (1) vedān sahāṃgair avadān (read avadat?) purātanān yas tam gurun naumi sadārthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vaiśampāyano munīḥ uvāca punar apy enam rājānam Jana-

¹ *Id est* alpaśaḥ.

² Metre wrong. Four Akṣaras wanting.

mejayaṃ || śrutvāvadhārya niścītya dharmmān nānāvidhā(n)
parān aśeṣeṇaiva kārtsnyena niśśeṣeṇāviśamkayā | *etc.*

It ends:—śrīpūrvapūrṇnapriyavādareṇa samparkasaṃśo-
dhitamānasena vṛttir mmayā keśavapūrṇanāmnāṃ (—?)
sahasrāsyā samiriteyaṃ | laghuvṛttir iyaṃ haripādayugaṇ
dṛḍhabhaktimatā kathitā vimalā suvimṛśyā naro yadi tāṃ
prapaṭhed dhṛtikṛtyaharim sa vimuktimayāt | iti śrisahasra-
nāmapadyavṛttau daśamaśatam samāptam || śubham
astu | śrī-Vedavyāsāya namaḥ, *etc.* (Date *etc.* in Malayalam
language.)

139.

WHISH No. 141.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

Śoḍaśakriyā, a manual of domestic ceremonies (Jāta-
karman, Upanayana, Marriage, *etc.*), according to the
school of *Bodhāyana*, in the Malayalam language, the
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—
mantram aśmā bhava paraśu(r) bhava hiranyam asṛtam
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś
śatam indraḥ śreṣṭhāni draṇāni dhehi cittin dakṣasya
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam aśmānam aśmeva tvam
sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ | ...
mantram yā akṛntann avayan yā atanvata yāś ca devīr
antān abhito dadhantha | tās tvā devīr jjarasā sam vya-
yantv āyusmān idam pari dhatsva vāsaḥ | See Mantrap. II,
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān
te gameya | sakhyāt te mā yoṣam sakhyān me mā
yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hrdā kirīṇā manyamānomar-
tṭyam marttyo jōhavīmi | jātavedo, *etc.* See Mantrap. II,
11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasvam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | sāndrānandāvabodhātmakam anupamitaṁ kāladeśāvadhibhyān niryyuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānaṁ aspaṣṭan drṣṭamātre punar urupuruṣār-tthātmakam brahmatatvaṁ tat tāvat bhāti sāksāt gurupavanapure hanta bhāgyaṁ janānāṁ | etc.*

F. 18 marg.: *venasya kathā |*

F. 22 marg.: *ajāmīlakathā |*

F. 24b marg.: *hiranyākṣakathā |*

F. 25 marg.: *narasimhāvatāram |*

It ends:—*ajñātvā te mahatvaṁ yad iha nigaditaṁ viśvanātha kṣamethā(h) | stotraṁ caitat sahasrottaram adhikataṁ tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutiṣu ca januṣā stutyatāvarṇanena sthitaṁ līlāvatārair idam iha kurutām āyurārogyasaukhyam || śrīkṛṣṇāya namaḥ nārāyaṇīyam samāptaṁ || || śrīguruḥhyo namaḥ || etc.*

141.

WHISH No. 143.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 189 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

Character: Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{1}{2}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:—Kollam tollāyiratta empattañcāmata makaramāsam añcāntiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Simhaḥ karanavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam ||

Character: Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{7}{8} \times 1\frac{1}{4}$ in. (and $7\frac{1}{4} \times 1\frac{3}{8}$ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:—om hrīm śrīm klīm āṃ (?[†]) nityakāmeśvarī klīm sarvasatvavaśanka-

[†] Indistinct.

rīsenah sarvastrīpuruṣavaśankarī aim klīm sauḥ sauḥ klīm
aim hrīm namo bhagavativiccai (?) mahātrīpurasundaryyai
namaḥ, *etc.*

F. 10b:—na guror adhikaṃ na guror adhikaṃ na guror
adhikaṃ na guror adhikaṃ śivaśāsanataś śivaśāsanataś
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucaraṇāravindā-
bhyām namaḥ ||

(2) A fragment begins on f. 11:—ādḥāre liṃganābhau
hrdayasarasije tālumūle lalāṭe dvaipatre ṣoḍaśāre dvidaśa-
daśadale dvādaśārddhe catuṣke vāsānte bālamaddhye ḍa-
phakarasahite kaṇṭhadeśe svarāṇām haṃsan tatvārtha-
yuktaṃ sakalādalayutaṃ varṇnarūpan namāmi | *etc.*

This fragment breaks off on f. 13b, f. 14 contains some
benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning
(f. 1):—caturbhujam mahāviṣṇum śaṃkhacakraḡadādharam
manasā cintaye devaṃ mānasasnānam ucyate khasthitaṃ
puṇḍarikākṣam mantramūrttiṃ harim smaret anantāditya-
sankāṣam vāsudevaṃ caturbhujam śaṃkhacakraḡadāpatma-
dhāriṇam vanamālinam śyāmaḡam, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha
pātraṃ vīti | om prakṛtya vikārabuddhimataśrotratvak-
cakṣujihvāghraṇāvākpāṇipādapāyūpastha - śabdasparśarūpa-
rasagandha-ākāśavāyuvahnīsalilabhūmyātmanā āsuddhata-
tvena am ām aḥ aim ātmatatvena sthūladeham pariśo-
dhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṃkhaḡpūjā | gaṃgaḡgāyai viśvarūḡpāyai
sadāśivāmṛtāyai nārāyaṇyai namo namaḥ |

Ff. 18—19 contain some tables of Mantras in four
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra
ṛṣiḥ amṛtagāyatri cchandaḥ sarjjivani(read saṃjivani?)-
rudro devatā aim śukraśāpānām klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ
śrīgaṇapataye namaḥ śrīmadvāḡdevatāyyā tvā gaṇanāthaṃ
praṇamya ca natvā deśikanāthaṃ ca śivānandarasaṃ
bruve || 1 ||

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā sthairyopagghnam upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapaṭalim ākramya niṣkalmaṣā nityābhīṣṭaphalaprada bhavatu me salkarmmasamvarddhitā ॥ 50 ॥

144.

WHISH No. 146.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrī-sūryādisarvagrahebhya namaḥ (1) sūryendvagnivilocanam girisutāraktam budhāntasvṛkam deveḍyam rajatācalendra-bhrgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvighraha-mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālākūṭa-gulikaṇ cellūranātham śivam | 1 | maddhyāṭavyadhipam pranamy kamalam prāṇeśvaram sampade kṛṣṇīyaprabhṛtim vicārya bahudhā praśnāgamān aṅjasā samgrhyāpi gurū-ditam laghudhiyā(m) bodhāya padyair nnavaḥ prechāsam-graham ādadhāmy aham asau deyva(read daiva)jñatuṣṭyai bhavet | 2 | skandheṣu triṣu saśramah kṛtamanās siddhānta-bhedeṣu vā pañcasv āttamantrattamo (read °manastamo?) nipunadhīrācāryavān satyavān daivajñah kṛtanityakarmakaraṇo japtāttamanthro grahān pañcāngekṣaṇapūrvakam hi gaṇaye dāstāntata (?) svasthadhī(h) | 3 |

F. 2b:—daśabhir nnavasamyuktaiḥ padyair iti samīritā dūtalakṣmādikāddhyāyaḥ prathamah praśnasamgrahē ॥

F. 4b:—iti sārasamgrahē praśnaśāstreṣṭamagāddhyāyo dvitīyaḥ ॥

F. 5b:—iti sārasamgrahē praśnaśāstre sugrīvapraśnā-ddhyāyas tṛtīyaḥ ॥

F. 22:—iti sārasamgrahē praśnaśāstre grahavivaraṇā-ddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnah ॥ ślokanām

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmrgayāyudhoḥ lakṣaṇam vimśatislaukair (sic) ity evam
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ ॥ iti praśnasam-
grahaḥ samāptam ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-
napatiṁ sūryendubhūvṛtividvāgiśasphujidāki(?)rāhuśikhino
devān gurūṁś cākhilān kṛṣṇīyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
ṣyahitāya saṁgraham ahaṁ vakṣyāmi saṁkṣepataḥ janma-
yuktaphalāni janmasamaye jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarksād api pra-
śnam janma samam phaleṣu sudhiyaś śamsanty avijñātam
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād
yataḥ tithyrkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile
deyva(read daiva)jñam vidhivat prasādyā sumatin datvā
param prābhṛtam prāhne prechatu prechakas tv abhimatam
nirddhārya buddhyaiva tad rāmye bhūmitaleṣu maṁgalayute
cakram likhed daivavit | etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā
daśā labdhāny antarajā daśātha vidaśā sādḍhyā tataś
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b)¹:—hariḥ śonarkaniśākarakṣiti-
javim (?)² jivāsphujitsūryajān vighneśam svagurūn pranamya
śirasā devīn ca vāgiśvarīm praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur³ llokānām hitakāmyayā dvijavaraś
tikām karoty albhutām |

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*
Commentary on the *Śatpañcāśikā* of *Prthuyāśas*, the son of *Varā-*
hamihira. See Ind. Off. V, p. 1059 (No. 2998).

² keśājarka° . . . °vijjivā°. Ind. Off. MS.

³ Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasamgrahadīpikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu duḥkhatrayābhigātāḥ jijnāsā tadapaghātake hetau drṣṭe sārthā cen naikāntātyantatobhāvāt | etc.

It ends (f. 7):—iti sāmkyāsaptati samāptāḥ | śat-trimsatā samghatitāya tatvais tvagādisaptāvarāṇo bhavāya etc.

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—hariḥ śṛigaṇapataye namaḥ || adhi-gatatatvālokaṁ lokottaravādināṁ prāṇamya munim kriyate saptatikāyāś tīkā jayamaṅgalā nāma prekṣāvantonukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcaviṁsatih | tathoktam pañcaviṁsatitativajño yatra kutrāśrametaraḥ jaṭi muṇḍi śikhī vā vimucyate nātra saṁśayaḥ | etc.

It ends (f. 62):—iti śrīmatparamahamsaparivrajā(read °parivrajakā)cāryaśrī-Govindabhagavatpūjyapādaśiṣyena śrī-Śaṅkarabhadragavataḥ kṛtā sāmkyasaptatitīkā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasa-
ptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
ajām ekām lohitaśuklākṛṣṇām bahviḥ prajāś sṛjamānān
namāmah ajā ye tān juṣamānā bhajanto jahaty enām
bhuktabhogān numas tām । Kapilāya mahāmunaye munaye
śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya
vayan namasyāmah । iha khalu pratipipitsitam arttham
pratipādayan pratipādayitāvadheyavacano bhavati, etc.

It ends (f. 40):—iti śrī-Vācaspatimiśraviracitā sām-
khyasaptatiṭikā samāptaḥ ॥ kumudānīva cetāṃsi bodhayanti
satām sadā śrī-Vācaspatimiśrāṇām kṛti syāt tattvakaumudī ॥
akṣaram yat paribhraṣṭam mātṛāhīnan tu yat bhavet
kṣantum arhanti vidvāmsaḥ kasya nāsti vyatikramaḥ ॥ śrī-
gurubhyo namaḥ ॥ ॥ ॥

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—te vidhāsyati alam utkaṇṭhayā tavety
upadeśe tuṣṭiḥ sākālākyogha ucyate yā tu na kālān nāpy
upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata
eva madālasāpatyāni bālāni mātur upadeśamātrā devavi-
vekakhyātimanti muktāni babhūvuḥ, etc.

(5)

The *Tarkasamgrahadīpikā*, a Commentary by *Annam-
bhaṭṭa* on his own *Tarkasamgraha* (ff. 32).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
viśveśvaram sāmnamūrttim praṇipatya girām gurum ṭikām
śiṣuhitām kurve tarkasa(m)grahadīpikām । etc.

It ends:—ity Annambhaṭṭopādhyāyākṛtatarkkasam-
grahadīpikā samāptā ॥ ॥ śrīmahātripurasundaryai namaḥ ॥ etc.
(Date etc. in Malayalam language.)

(6)

The *Tarkasamgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, *etc.*

It ends:—Kāṇādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISH No. 148.

Size: 7 × 1 $\frac{3}{4}$ in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

Material: Palm leaves.

Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

Scribe: Dāmodara.

Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by Venkaṭanāyaka, son of Appayārya. Fragment only (ff. 1—22). See Hultsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayaṃ śrī-Vemkīteṣaṃ gurum natvā Vemkītanāyakas tv anudinaṃ jātopayayāt¹ sudhiḥ *etc.*

F. 22b breaks off with the words:—rāhau vilagne sakujerkaputre rāhau bṛhatbījmiḥāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the Bālakāṇḍa of *Vālmiki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gamiṣyati idaṃ pavitraṃ pāpa-ghnaṃ puṇyaṃ vedaiḥ ca sammitaṃ yaḥ paṭhed rāmaceritaṃ sarvapāpāṇi pramucyate, and ends:—iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnārada-vākyaḥ śrīsamkṣepo nāma prathamas sarggaḥ || . . . śrīgaṇapataye namaḥ |

¹ Read jātoppayāryyāt with Dr. Hultsch' MS.

(4)

Ff. 23 b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

¶ A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhr̥gunandanah grāmaṇin kalpayām āsa tasmin saptadaśa dvijān kañcidvijam dvijeṣv atra āṃgīrānvayam eva ca kṣetrakāryāya rāmas tu lakṣmīśasyālaye nr̥pa, etc.

F. 6 b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyah ||

F. 39 b:—iti śrībhūgolapurāṇe pañcāsodhyāyah ||

F. 50 b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-yudhiṣṭhīrasamvāde addhyāyah ||

F. 92:—iti keralotbhave nilānadīmāhātmye pañcamo-ddhyāyah ||

F. 131 b:—iti śrībhūgolapurāṇe umāmaheśvarasamvāde keralamāhātmye samkṣepo nāma prathamoddyāyah ||

F. 155:—ity agastyasamhitāyām keralotbhave iksunadīmāhātmye pañcapañcāsodhyāyah ||

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-śatatamoddyāyah || śubham bhavatu ||

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{5}{8}$ in., 209 leaves (the first of which is missing), 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. The leaves are numbered by Akṣaras.

Injuries: The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavaḥkhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ||

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ || śivamāhātmyakhaṇḍas samāptaḥ ||

The Jñānayogakhaṇḍa ends (f. 83):—iti ... jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ || samāptā jñānayogakhaṇḍaḥ ||

The Muktikhaṇḍa ends (f. 112):—iti ... muktikhaṇḍe navamoddhyāyaḥ || muktikhaṇḍas samāptaḥ ||

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavaḥkhaṇḍa.

149.

WHISH No. 151.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotrī) ye dve kālaṃ vidhatta śruti viśayagunā yā sthitā vyāpya viśvaṃ yām āhus sarvabhūtaprakṛtir iti yayā prāṇināḥ prāṇavantaḥ pratya-kṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhir īśaḥ | naipatthyābhimukhaṃ avalokya | āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naī |
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariṣad eṣā adya khalu
Kālidāsagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | etc.

The first Aṅka ends f. 16b, the 2nd A. f. 30, the 3rd A. f. 42, the 4th A. f. 58, the 5th A. f. 72b, the 6th A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu
vidaujāḥ prājyavrṣṭi(h) prajāsatatayajñas (sic) svarggiṇo bhā-
vayālam yugaśataparivartā. (Verse 193 in Böhtlingk's
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīmatkailāsaśaile sakalagaṇacamūcakrasampūrṇasānau sā-
nandaṃ pārijātaprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahrđyām anīṣam anusaran dakṣajāmikṣu (?)
cāpakrīḍābhedair anaiṣīt kamapi sa samayaṃ somalekhā-
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-
tām prākṛtaiḥ prāptajivaiḥ datvā rudrasya bhāgaṃ vidhi-
vad avahitās satraśeṣaṃ samāpya svasthā svaṃ svaṃ nivā-
saṃ prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-
jñaprabandhaṃ samāptaṃ || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyais samayajalanidhiṃ dustaraṃ sādhu
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntaṃ pāṇim pārtthātmajenātbhuta-
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais
saha śamanasuto mātṣyapuryāṇy avātsīt | etc.

It ends:—mātrvācam acirān niśamya padatārit (?)^{*} vīṇi-
namaskaric (?) cādareṇa nijasodaraṇ ca samudaṃ praṇamya

* The metre requires a short syllable.

śamanātmajam yātudhānaparameśakollupatināsumārutasu-
tan telī (?)¹ * ādi devacaranāravindamakakān vila * (?)²
karutibhinān ||

150.

WHISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malayalam.

The Tantrasamuccaya.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurave namaḥ | śrīmatṣaṭguṇasambhṛtaṃ vapur adhiṣṭhā-
yānuḡrṇṇāti yaḥ śraddhābhaktipavitratoṇaḥ svāraṃ-
bhabhūkārukaiḥ pūrṇānandarasaṇubhūr ativiśādān (?) tar-
ppito yajvanas tan devaṃ nṇigamāgamādyadhigataṃ nityaṃ
samārādhnuyāḥ (?)³ | gurudivākaraḥ bhadraḥ kṛtākṣarasphuri-
tahr(t)kamaḥ lodarasambhṛtaḥ likhitāsmi atha tantrasamucca-
yaḥ, etc.

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ pāṭalaḥ
samāpi śaṣṭhaṇprakṛtiṭa (sic) kṛtapādapiṭhaṇpratimāvarakapi-
ṭhikaḥ pratiṣṭhaḥ ||

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyā-
parikalpanāprakāraḥ pāṭalaḥ kalaśaprasādhanaṇitatsṇapanā-
khyāṇdavarōṣṭa samāptaḥ ||

It ends:—balipīṭhamahāddhvajādijittena vihitair ddeva-
viśuddhyavasrutais tatsuliśoddhya (sic) || || || || || iti samntra-
samuccयेye samāptaḥ | (sic) etc. (Date in Malayalam
language.)

151.

WHISH No. 154.

Size: $7\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

¹ The metre requires —.

² The metre requires — for vila*.

³ Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Mañkhuka*. Our MS. mentions Mañkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamañkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Mañkha or Mañkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Mañkhuka identical with Mañkhaka, and was he the real author of the Alaṃkārasāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācan devīn trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhāṭa-prabhṛtayas tāvac cirantanālaṃkārakārāḥ pratiyamānam arttham vācyopaskāratayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āsrayāśrayibhāvenaiva cirantanamatānusṛtiḥ || samāptaṃ cedam alaṃkārasarvasvaṃ || iti Mañkhuko vitene kāśmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvaṃ || || namaś śivāya śāntāya || || śubham astu || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyamgyamukhena vā iti trayāḥ prāyahpakṣāḥ ādyepy alamkārato guṇato veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvam sapakṣe satvam vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyaṇyāyo mīmāṃsakanyāyah ||

152.

WHISH No. 155.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the 19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's Nāmaliṅgānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānam gorocanārucilalāṭavilocanam vaḥ anyonyagādhaparirambhanipīdanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ | ādyāpy abhinnamudro yortthārtthibhir Amarakośa eṣa budhāḥ utpātyate yathecchaṃ grhṇiddhvan nāmaratnāni | prakṛtipratyayavākyaair vyastasamastair nniruktnigadābhyām iti sapṭaṣṭaiḥ pathibhir nnāmnām pārāyaṇam kurmmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhṛāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ | sahajo yas samullāsaḥ kṣīrābdhes sopi mamṣyate candra ity atra kiṃ kurmo gatānugatikaṃ jagat | vastv eva tan na hi bhavet kriyatenyathā yat kaś chādayed dinamaṇim karasamputēna sāretarāntaravicāracaṇān pratirṣyaṃs tenāham eva bata durjjana cakravartti | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃpūrnṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpūrnṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghā-
tane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas sampūrṇaḥ ||

F. 128:—ity Amarakośotghātane saṁkīrṇavarggas saṁ-
pūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ |
lakṣaṇayābhinavaḥ | adhr̥ṣṭopratiḥ | śuddho varṣā ca |
vidvatsupragalbḥau viśāradau | vigataś śāradopratiḥ |
doṣosya viśāradaḥ || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
lakṣmīm ātanutāt sa vo munivaro Vyāsābhidhānoniśaṁ
yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvā-
nasya kalāharer avikalā lokopakārodyatād rāg asyandata
bhāratāmṛtajharī yasyeyam [āsyeyam] āsyendutaḥ | 1 | nṛtya-
ntaṁ rajanīmukhe svapitaraṁ stutyan trilokījanair nityan
tan nijakarnnatālavavanair atyantam ānandayan āghnānaś
ca yathālayaṁ bhuvi karāgreṇorunādāṁ kṛpānighnatmā sa
hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama
stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha
stabakaḥ || || atha bhūpatir atbhutāvadānam guṇasampra-
ñītasarvajīvalokaṁ yuvarājapade yuvānam enaṁ bharatam
modabharāñcitobhyaṣiṇcat | 1 ||

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—*hariḥ ataḥ param pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyam divyalayapradam niṣkalasyāprameyasya devasya paramātmānaḥ santānayogam ity āhus samsārocchittisādhanam yogāt samādhis sāyujyam sāyujyād divyasānmataḥ sū hi samsārasāndhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātṣaryaṇ ceti ṣaḍvarggo vairī jñeyo mumukṣuṇā yamaś ca nīyamas tadvad āsannaṁ prāṇadhāraṇaṁ pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.*

F. 8:—*iti prayogasāre pañcamah paṭalaḥ || ataḥ param pravakṣyāmi yathāvac chaṁkulakṣaṇaṁ nitye naimittike cāpi vāsadhīne ca karmaṇi dikvidiksamśaye prāpte śamkuś śaraṇaṁ ucyate, etc.*

It ends (f. 9b):—*prāśastasūtrasūkṣman tu śamkunaivāvadhārayet yathāiva pūrvāparayāmyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastaviṣayaṁ vivicya kāryyāni karmanibandhanāni | iti prayogasāre ṣaṭdvīmśaḥ paṭalaḥ ||*

(5)

Fragment of a work of the *Prayoga* kind, on witchcraft and domestic rites.

It begins:—*hariḥ meṣamāmsamalākīrṇnatatkeṭāmīśadhū-pitāḍādimīphalasanpattim mahatim labhate parām | yasya kasyāpi māmsena gokṣīraguḷasaṁgiṇā tena siktena nāraṁgi sūssvādākhyā¹ phalośritā | prathamam kusumo meṣaḥ kuṭhāreṇa kṣate kṛte jaṁghāyām tilacūrṇṇena samena madhu-sarpiṣā | etc.*

F. 1 margin:—*pādapadohaḥ prakāraavidhi.*

F. 1b marg.:—*vrkṣasecanam.*

F. 2 marg.:—*vijāropanam. (Read bijā?)*

F. 2b marg.:—*vrkṣavaicitryadohalābhedāḥ bijastambhanam.*

F. 5 marg.:—*tilakosarvalokavaśyakaram.*

¹ The reading of the syllable *ssvā* is doubtful.

F. 5b marg.:—ṛtunāśaṃ.

F. 8 marg.:—vañjiraprakriya.

F. 9 marg.:—payastambhaḥ.

F. 10 marg.:—bhūnāgatailaprakāraḥ. bhūnāgolpatti-prakāraḥ.

F. 11b marg.:—dīrghakeśakaraṇaṃ. keśavṛddhiḥ.

F. 12 marg.:—kaṛṇavṛddhiḥ. kucavarddhanam.

F. 12b marg.:—strīmukhakāntikaraṇaṃ. śyāmikāharaṇaṃ. kāntisaurabhakaraṇaṃ.

F. 13 marg.:—śarīradurgandhaharaṇaṃ | dorddurāmodaharaṇaṃ | vadanadurgandhaharaṇaṃ | kāntisaurabhakaraṇaṃ |

F. 13b marg.:—sussvarakaraṇaṃ. atibuddhiprayogaḥ. kṣulpipāsāharaṇaprayogaḥ.

F. 14 marg.:—pipāsāharaṇaṃ.

It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikaṃ peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu taṃ daśarātreṣu saṃhanti pipāsāṃ ca na saṃśayaḥ ||

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," *Indian Antiquary*, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: $10 \times 1\frac{1}{2}$ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by *Simharāja*, son of *Samudrabandhayajvan*. See Pischel, *Grammatik der Prakrit-Sprachen* (Bühler's Grundriss I, 8), Strassburg 1900, p. 42 seq.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu antarāyāndhatamasavidhvamsanavibhākaraṃ daityavar-

tmopamarddendū vande karimukham mahāḥ (read aham?) |
uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
gadheyan tam prasannaṁ dakṣiṇāmukhaṁ | setuṁ vyākhyā-
narūpaṁ gahanam akṛta yaś śāstrasāhityasindhor buddhyā
baddhvā yathārtthāṁ vyaracayata nijāṁ sindhubandheti-
samjñāṁ natvā tam yāyājukaṁ nigamavidhividam tātām
asya prasādād vyaktam rūpavatāraṁ viracayati mitam
Simharāt prākṛtiyam | iha prākṛtaśabdās tridhā | sam-
skṛtasamās samskṛtabhavā deśyās ceti | *etc.*

F. 13:—ity ajantāḥ pullingāḥ parisamāptāḥ || athājanta
strilingā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya dīdāro
bhavati | tuhmārā | ahmārā | anyādrśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—****: ssagrṇnau drśigrahoḥ | vassadi |
grṇnadi || || iti sakalavidyāviśāradasya Samudrabandhaya-
jvanas sūnūnā Simharājanāmādheyena viracite prākṛtarū-
pavatāre śaurasenyaḍivibhāgas samāptāḥ ||

155.

WHISH No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaṅgānuśāsana* by *Amara-siṃha*.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu |
yasya jñānadayāsindhor, *etc.*

It ends²:—dvandveśvabaḍavāv aśvabaḍavā na samāhṛte
kāntas sūryenduparyāyapūrvoyahpūrvakopi ca vaṭakaś cā-
nuvakaś ca kuḍumgakaḥ liṅgādisamgrahavarggaḥ || iti trti-
yakāṇḍas samāptāḥ | *Amarakośakāṇḍam etc.*

¹ Leaf damaged.

² See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu |
jñānaśaktidharam śāntaṁ kumāraṁ śaṁkarātmajam devā
** danam skandam Agastyaḥ paripreccati bhagavan dar-
śanāt tubhyam antyajasyāpi saṁgatīḥ saptajanmasu vipra-
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām
sarveṣām anukampakaḥ atas sarvahitan dharmam saṁ-
kṣepāt prabavihi me dharmā bahuvidhā devyai devena
kathitāḥ kila te ca śrutās tvayā sarve preccāmi tvām ahan
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kīdrśam
liṅgerccitaś śivaḥ kena vidhinā samprasidati vidyādānaṁ
ca dānānām sarveṣām uttamaṁ kila tac ca śrutau dvije-
ndrāṇān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-
nāṁ jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma
prathamoddhyāyaḥ |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma
dvitīyoddhyāyaḥ ||

F. 74b:—iti ... pāpagativīśeṣo nāma saptamoddhyāyaḥ ||

F. 97:—iti ... svargginārakicihnāddhyāyo nāma ||

F. 112:—iti ... prāyaścittavidhir nnāma ekādaśoddhyā-
yaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame
gomāhātmyan nāma dvādaśoddhyāyaḥ || śivadharmottaram
samāptam || namaś śivāya ||

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{3}{8}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to 23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarā-
ṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-
tsavaḥ māmakāḥ pāṇḍavās caiva kim akurvata Sañjaya |
Sañjaya uvāca | drṣtvā tu pāṇḍavanīkaṃ vyūḍhaṃ Duryo-
dhanas tadā ācāryam upasaṃgamyā rājā vacanam abra-
vīt | etc.

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyāṃ
yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjuṇaviśādayogo nāma
prathamoddyāyaḥ ||

The 13th Adhyāya ends f. 52. Then follows:—śrībha-
gavān | param bhūyaḥ pravakṣyāmi jñānānāṃ jñānam utta-
mam ya(j) jñātvā munayas sarve parāṃ siddhim ato ga-
tāḥ, etc.

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt
tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf
begins: — mūlāmbhoruhamaddhyakoṇavilasatbandhūkarā-
gojvalāṇ jvalājālitendukāntilahari[m]m ānandasandāyinīm
helalālitanīlakuntaladharaṇ nilottariyāṃśukāṃ kollūrādini-
vāsinīm bhagavatīm dhyāyāmi mūkāmbikāṃ | etc.

A fragment of 17 leaves, numbered as leaves 7 to 23,
begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śukla-
mbaradharam viṣṇuṃ śaśivarṇṇam caturbhujam prasanna-
vadanam dhyāyet sarvavighnopaśāntaye | on namo bhaga-
vate vāsudevāya on namo bhagavate puruṣottamāya on
namo nārāyaṇāya on namas sarvalokagurave, etc.

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | hariḥ | iti
om kīrtanam yasya keśavasya mahātmanah nāmnāṃ sa-
hasraṇ divyānāṃ aśeṣeṇa prakīrtitam ya idam śṛṇuyān
nityam, etc.

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ
anuṣṭup chandaḥ | annapūrṇeśvari devatā | on namo bha-
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-
vatā | etc.

(2) The *Ānandalahari*, by *Śaṅkarācārya*. See Haeberlin's
Kāvya-saṃgraha pp. 246 seqq.

It begins:—śrīgaṇapatiaye namaḥ avighnam astu śivaś
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan
devo na khalu kuśala spanditum api atas tvām ārādhyām
hariharavirīṇcātibhir api prānantum stotum vā katham
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis
sudhāsūteś candropalajalalavair argghyaracanā svakīyair
ambhobhis salilanidhisauhityakaranan tvadīyābhir vāgbhis
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-
likṛtakālākūtācchāyeva visphurati vakṣasi candramauleḥ sā
me samastaduritāni kaṭākṣamālā tucchikarotu tuhinācala-
kanyakāyāḥ ||

158.

WHISH No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost),
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being
badly damaged.

(1)

Śaṅkara's Commentary on the *Bahvṛcabrahmana-Upa-
niṣad*, i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka*
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam
karmmadhigatam yasmin mahad ukthākhyam śāstram

bṛhati sahasralakṣaṇam śasyate tat karmmokthaśastro-
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-
prānavijñānena samuccicīrṣi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-
bhavat samabhavad iti || iti śrī-Govindabhagavatpūjyapāda-
śiṣyaparamahamsaparivrājakācārya-śrī-Śaṅkarabhagavatpā-
dakṛtau bahvṛcabrahmanopanīśadvivaraṇe prathamoddhya-
yaḥ || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmīti
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-
hamsaparivrājaka-Śaṅkarabhagavatpādakṛtau bahvṛcabrah-
manopanīśatīkā samāptā || || brahmaṇe namaḥ || śrīguru-
bhyo namaḥ || śrīdurggāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

Śaṅkara's Commentary on the *Samhitā-Upaniṣad*, i. e.,
the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas samhitāyā upanīśad ity ādyā
samhitopanīśad asyās samkṣepato vivaraṇam kariṣyāmaḥ
mandamaddhyamabuddhinām api tadartthābhivyakti syād
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-
pūjyapādaśiṣyaśrīmatparamahamsaparivrā **** rabhagavat-
kṛtau samhitopanīśadvivaraṇam sa ** || ** ya namaḥ ||
śrīkṛṣṇāya namaḥ || śrīdurggāde * ai ** || akhilabhuvana-
hetun nityavijñānamūrttiṃ sakalajanahṛdistham sarvadāva
***** n devadevam praśam *****

159.

WHISH No. 165.

Size: 11 $\frac{3}{8}$ × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Tṛptidīpa*, *Kūṭasthadīpa* (*Tātparyadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratitīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumarththāmś caturo deyaḥ vidyātīrthamahesvaraḥ | natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kriyate tṛptidīpasya vyākhyānam gurbanugrahāt | tṛptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratitīrthagurus tasya śrutivyākhyānarūpatvād vyākhyeyam śrutim ādau paṭhati | ātmānañ ced vijāniyād ayam a + iti pūruṣaḥ, etc.*

F. 63b:—*iti śrīparamahamsaparivrajakācāryya-śrī-Bhāratitīrtha-Vidyāraṇyamunivaryyakimkareṇa Rāmakṛṣṇā-khyaviduṣā viracitā tṛptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyadīpikā || etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā || etc.*

It breaks off (f. 82b) with the words:—*iti proktaṃ yamenāpi prcchate naciketasa iti | uktam arttham upasaṃharati | iha vāmarāṇe vāsya bra.*

160.

WHISH No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārccitaṃ | gaurivīṇāyakopetaṃ śaṃkaraṃ loka-śaṃkaraṃ || 1 || vedārtthaśaivaśāstrajño Bhaṭṭakobhū(d) dvijo-ṭtamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||*

It ends:—iti śaṣṭhoddhyāyaḥ || vṛttaratnākaraḥ pūrṇaḥ | om ||

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāmkārūdhavalla-
bhāśiṣṭam | kuṃkumaparāgaṣaṇam kuvalayinijārakorakā-
pīdam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasam-
ghaṭitamūrtiḥ | kāñcananikuñjavāṭikandaladamaripraban-
dhasamgītaḥ || 2 || . . . tatra catuṣṣatayojanaparināhan
devaśilpinā racitam | nūnāsālamanojñan namāmy ahan
nagaram ādividyāyaḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ
pariṣkṛtaṃ sevyaṃ | amṛtamayakāntikandalam antaḥ kala-
yāmi kundasitam indum | 102 || śrimgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam
upadīṣati | ātmavān [n]rājā | ātmavantam mantriṇam āpā-
dayet | daṇḍanītir eva vidyādharmmam api lokavikruṣṭan
na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre śaṣṭhoddhyāyaḥ || śrī-
gurubhyo namaḥ | śubham astu |

(4)

First Part of the *Subodhinī*, a Commentary on the
Bṛhajjātaka of *Varāhamihira*.

It begins:—śrīgaṇeśāya namaḥ | ātmāyate svātmavidān
janānām mārgāyate janmavivarjitanām | dipāyate yo jaga-
tām abhiṣṭam dadātu nas sonyatarānavekṣam | yā horā
racitā Varāhamihirācāryyeṇa nānārthīnī tasyā matgurude-
vatānanasarojātaprasādāgatam | etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti
savyākhyāne horāśāstre samjñāddhyāyaḥ prathamam || hariḥ

om || śubham astu atha grhayonibhedāddhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | ... sacivau
preṣyaḥ sahaḥ || 1 || kālasyātmā kalātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{5}{8} \times 1\frac{5}{8}$ in., 39 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-
gurubhyo namaḥ | yena traikālyajñānaṃ saṃmuditam
ajñānaṃ timiravarttibhyo tajñānaṃ divyayutam vakṣye
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārtham
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe
jyotiṣajñena* || 2 || etc.

It ends:—Kṛṣṇasya kṛtiś cintājñānaṃ kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekatrimśoddhyāyaḥ || Kṛṣṇīyam samāptam ||
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | etc.

162.

WHISH No. 172.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |
tajñānaṃ divyayutam vakṣye tasmai namaskṛtyaṇ jyotiṣa-

* See below No. 162 for various readings.

phalam ādeśaḥ phalārtham ārambhaṇam bhavati lokā
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, etc.

It breaks off with the words:—śaśiśukrābhyām iṣṭe śītir
ggāvo hrtās sagopālāḥ |

163.

WHISH No. 174.

Size: $14\frac{1}{8} \times 2$ in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭācārya*, followed by the Author's own Commentary *Siddhāntamuktāvalī*.

It begins:—** śṛigaṇapataye namaḥ avighnam astu śrī-gurubhyo namaḥ | nūtanajaladhararucaye gopavadhūtidu-kūlacorāya | tasmai kṛṣṇāya namas samsāramahīruhasya bijāya dravyam guṇas tathā karma sāmānyam saviśeṣakam samavāyas tathābhāvaḥ padārthās sapta kirtitāḥ || 2 | kṣityaptejomarudvyomakāladigdehino manaḥ | dravyāṇy atha guṇā rūpam raso gandhas tataḥ param || 3 | sparśas samkhyā parimitiḥ prthaktvañ ca tataḥ param | samyogaś ca vibhāgaś ca paratvañ cāpa(ra)tvakam | 4 | etc.

F. 6b:—iti paribhāṣāparicchedaḥ samāptaḥ ||

It ends:—iti śrīmahopādhyāya-Pañcānana-bhaṭṭācāryya-viracitā siddhāntamuktāvalī samāptā || hariḥ om śrīgurubhyo namaḥ ||

164.

WHISH No. 175.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma mā mi mī mu mū mṛ mṛ mī me mai mo mau ma mama — ya yā yi yī yu yū yr — na nā nī nī nu nū nr nṛ nī ne nai no nau nama na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhāṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hatavān karmmaṇi hana iti niniḥ tatra hi kutsitagrahaṇam kartavyam ity uktaṁ yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitam hananan tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāram kin niha-tyābhidhāsyasi || pāpakṛd ityādi | *etc.*

F. 20b:—iti bhartṛkāvyaṭikāyāṁ jayamaṅgalābhidhānāyām adhikāra-kāṇḍe prathamah paricchedāḥ || sugrīvasamā-gamasamjñakah pañcamas sarggaḥ ||

The last (?)¹ leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyām apaśyantaḥ kaumārīm patatām vara | mriyāmaha ity ādi | he patatām vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadā-raparigrahaṁ pati[ta]m labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyāṁ ceti phiṇ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti² yati pratyaye nuṁ | apaśyantaḥ anupalabhamānāḥ ||

165.

WHISH No. 176.

Size: 14 × 1 $\frac{1}{8}$ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *Rgveda-Samhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ˘ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ˆ at the bottom of the line, e. g. kva ˆ in V, 30, 1. At the end of unaccented words we find the sign ˘ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign \perp is used to express the Anunāsika, e. g. devān | \perp | ā | ihā | vakṣati \curvearrowright | in I, 1, 2.

It begins:—agnīm | ile \curvearrowright | purāḥ—hitam | yajñāsya | devām | ṛtvijam || hōtāram | ratna—dhātāmam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyaḥ ||

The second Aṣṭaka begins:—prā | vaḥ \curvearrowright | prāntam | raghu—manyavaḥ \curvearrowright | āndhaḥ | yajñām | rudrāya | mīlhūse | bharaddhvam \curvearrowright || *etc.*

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas*: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

166.

WHISH No. 177.

Size: $19 \times 2\frac{1}{4}$ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *Rgveda-Samhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divāḥ | vya | asyā | pra-sāntā | aśvīnā | huve \curvearrowright | jāramāṇaḥ | vya | arkkaiḥ | *etc.*

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

* See Professor Max Müller's 2nd Edition of the *Rigveda-Samhitā* with Sāyaṇa's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vaḥ | sū-saha | āsati || 49 || gati-tirnnādhadhāmaṣṭama nassanna sanūs sanam (??) || addhyā-yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bindudurllipi° etc.

167.

WHISH No. 178.

Size: $15\frac{3}{4} \times 1\frac{5}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

Character: Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalāksara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTIIH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho yā hī ṇa vo i to yā pre i | tokāyā pre i | gr kā ṇā nō hā | vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā | tsā ve i bā aū hō vā | hī tū ṣī | di 7 pa 9 mā 9 jho || ā te gna ā yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā i | ni ghai hō tā satsi barhā i ṣī | baverhā i ṣā aū hō vā | bajarhī ṣī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṁśati prathamah || F. 3:—pañcadaśa dvitīyah || F. 4b:—ekaviṁśatis tṛtīyah || F. 7:—dvāviṁśati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samāptam ||

F. 30b:—dvāvimśati śaṣṭhaḥ || sāmam 132 || bahusāmi samāptam || om tvāṣṭrī sāmā | ī paṁ kha yantiḥ | *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa śaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau | a pa bhi tvā śu | *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśaṣṭamaḥ || brhati samāptam || sāmam 150 ||

F. 58:—trayodaśa tritīyaḥ || trṣṭup samāptam || om śaikhaṇḍinam | gā yi yā | *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturvimśati caturtthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapucchaṁ samāptam ||

F. 116:—pañcatripīśad ekādaśā || pavamānam samāptam || sāmam || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṁ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśaṣṭamaḥ || tritīyaparvaṁ samāptam || hariḥ om || āraṇam samāptam || sāmam 248 ||

F. 156:—daśa tritīyaḥ || śukriyaṁ samāptam || F. 157 ends:—hi ma sthi kā ā pre | dā ka yo | ā ci | di 6 pa 6 ma 2 kā || gāyatraṁ samāptam || śubham astu śrīgurucaraṇāravindābhyām namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnirduku | agnirvatrā dhudhedi | preṣṭha chodhau kū | tvannojhego | ehyundainṛ | ā te the jū | tvam agne bī | agne vivasvad agho ekonaviṁśati prathamam || namas te ḍu | dūtam vo nū | *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyaṁ samāptam || vī dāma ghavanvi dārāyendran dhanasya cauṭi ḍhu | ā i vā ṇo | u dvaya ṇte | tatsaka | śakvarī samāptam || prakṛticalākṣaram samāptam || hariḥ om *etc.*

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgrāha* by *Vāgbhaṭa*, *Adhyāya* 3¹.

It begins:—*smṛto vātapittasleṣmakṣataksayaiḥ kṣayāyopekṣitās sarve balinaś cottarottaram | teṣāṃ bhaviṣyatām rūpam kaṇthe kaṇḍūrarocakaḥ śūkapūrnābhakanthatvam tatrādho vihatonilaḥ | ūrddhvaṃ pravṛttoras tasmin kaṇthe ca saṃsajan śirasrotāṃsi sampūryya tatomgāny utkṣipann iva | etc.*

It ends:—*kramād vīryam rucih pattir balam varṇnaś ca hīyate | kṣīnasya sāśrṇmūtratvam syāc ca prṣṭhakaṭi-grahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvrataṃmāhātmya*, *Jayantī-māhātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vratanām uttamotta[motta]mam kṛt[v]ārthosmi na sandehas tvalprasādād adhokṣaja | anyo me saṃśayo bhūyād dhr̥di śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate | tvām ṛte devakīputra sarvajña yadupungava ekādaśīvrataṃ idan nityam vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśīvrataṃmāhātmyam samāptam || namostu tejase dhenupāline lokapāline dhārāpayodharotsamgaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantīmāhātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānājñānatejase | śrī-Nāradaḥ || jayantyāś caiva māhātmyam kathayasva pitāmaha tacchru-tvāham gamiṣyāmi tad viṣṇoḥ paramam padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhāvañ cāṣṭamīṣu ca jayam puṇyañ ca kurute kṣayam pāpasya yasya ca | etc.*

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyam sampūrṇam ||

The Jayantīvrata begins (f. 41b):—ataḥ param pravakṣyāmi jayantīvrataṁ uttamam caturvarggapradan nṛṇāṁ vaiṣṇavānāṁ viśeṣataḥ anantaṁ putradaṁ śrīdaṁ monta- (read mokṣa)daṁ ca viśeṣataḥ śrāvanyāṁ kṛṣṇapakṣe ca tithitrayam anuttamaṁ saptaṁ cāṣṭamī caiva navamī ca tathā śrṇu pārātrayan niṣā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pārātrayam udāhṛtaṁ, etc.

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakam || hariḥ śrīgaṇapataye namaḥ | aranye varṭtamānās te pāṇ-ḍavā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇan dṛṣṭvā yathā-nyāya(m) prāṇipatyedam abruvan | vayan duḥkhena sañjātāḥ prthivyāṁ puruṣottama katham muktir vadāsmākam anantāḍ dukhaśāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat sarvapāpaprāṇāśanam sarvapāpāharaṇa nṛṇāṁ strīṇāṁ caiva Yudhiṣṭhira | etc.

F. 54 ends:—itthaṁ vrataṁ devapurohitena labdham purā Bhāskarasaṇnikarṣāt tasmād amartyā manuṣāś ca jagmur vrataṁ caritvā sakalāṁ abhiṣṭāṇ || iti Bhāskaramatamāhātmyam samāptaṁ || ||

169.

WHISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasaṁgraha*, by Annambhaṭṭa.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h] śrīgurubhyo namaḥ | nidhāya hr̥di viśveśva[ra]ṁ vidhāya guruvandanam | bālānāṁ sukhābodhāya kriyate tarkasaṁgrahaḥ | etc.

It ends:—Kāṇādanyāyatayor bālavyyutpattisiddhaye Annambhaṭṭeṇa viduṣā racitas tarkasaṁgrahaḥ || tarka-

samgrahas samāptāḥ || jagataḥ pitarau vande vārppatī
parameśvarau || śrīkṛṣṇāya namaḥ ||

170.

WHISH No. 182.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 = A. D. 1822.

Character: Malayalam.

The *Manimāñjarī*, a Commentary on *Kedāra Bhaṭṭa's*
Vṛttaratnākara, by *Nārāyaṇa*, the son of *Nṛsiṃhayajvan*.
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
śvetāmbhodhisthitan devaṃ *etc.* See the beginning in
No. 54 (3). . . . yathāmatīḥ || atha prāripsitasya gran-
thasyāvighnaparisamāptipracayagamanārtham iṣṭadevatā-
namaskāraṃ karoti | suhasantānasiddhyarthan naumi
brahmācyutārccitaṃ | gaurivīṇāyakopetaṃ śaṃkaraṃ loka-
śaṃkaraṃ | spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-
vad vyavahāra-kāle | sonantam āpnoti jayaṃ paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ || iti vṛttaratnākaravyā-
khyāyāṃ maṇimāñjaryāṃ ṣaṣṭhoddhyāyaḥ pūrṇaḥ || hariḥ
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ ||
vṛttaratnākaravyākhyānam samāptaṃ || śrīsarasvatyai na-
maḥ | *etc.* (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

¹ See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—hariḥ mātaraṁ me madhukaitābhaghni mahi-
 śapraṇāpahārodyame helānirmmitadhūmalocanavadhe he
 caṇḍamuṇḍārddini niśṣeṣīkṛtaraktabījanidhane nitye niṣum-
 bhāvahe sumbhaddhvamsini saṁharāṣu duritaṁ durgge
 namas teṁbike | 1 | traiva(r)nyānāṁ guṇānāṁ anusaraṇakalā-
 keḷinānāvātārais trailokyās trāṇaśilāṁ danujakulavanivahni-
 kilāsalilāṁ devīm saccinmayīn tām vipulitavinamatsatrivar-
 ggāpavarggām durggām devīm prapadye śaraṇam aham
 aśeṣāpadumūlanāya | 2 |

The Durgāṣṭaka ends f. 2:—etat santaḥ paṭhantu stavam
 akhilavipatījyātulānālabham hr̥nmohaddhvāntabhānuprati-
 mam amitasamkalpakalpadrukalpam daurggam daurggatya-
 ghorātapatuhinakaraprakhyam auho(?)gajendraśrenīpañcā-
 syadeśyam suvipulabhayakālāhitārksyaprabhāvaṁ | śrīdevyai
 namaḥ |

The Hastāmalakam (f. 2b) begins:—hariḥ nimittaṁ
 manaścakṣurādipravṛttau nirastākhilopādhir ākāśakalpaḥ
 ravir llokaceṣṭānimittaṁ yathā yas sa nityopalabdhisvarūpo-
 ham ātmā | 1 |

F. 3 ends:—tathā cañcalatvaṁ tathāpiha viṣṇau | iti
 hastāmalakaḥ || See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallololla-
 sitāmṛtādbhilāharimaddhye virājanmaṇidvīpe, etc. See
 above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā girisutāṁ yaḥ
 pūjayec cetasaṁ sandhyāsu prativāsaraṁ suvhitam¹ tasya-
 malasyācirāt cittāmbhoruhamāṇḍape girisutānṛttaṁ vidhatte
 sadā vāṇivaktrasaroruhe jaladhijāgehe jaganmaṁgalā |
 (Then follow some lines in the Malayalam language).

¹ The other two MSS. read suniyatam.

172.

WHISH No. 184.

Size: $7 \times 1\frac{1}{4}$ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Telugu.

Injuries: The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt | namasyann iṣṭa-devatān | sarvadusvapnajanitam | doṣo na syatvu saṁśayaḥ (read syāt tv asaṁśayaḥ) || 8 || iti dusvapnaśā ** || śrīrā-mārppaṇam astū ||

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍīśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāmksīr vibhramaṁ bhrūr adhara vidhura-tā keyamāsyāsyā rāgaṁ pāṇe prāṇy eva nāyaṁ kalayasi kalahaśraddhayā kin triśūlaṁ ity udyatkopaketūn prakṛtim avayavān prāpayanty eva devyā nyasto vo mūrdhni muṣyān marudasuhr̥dasūn saṁharann aṁghrir aṁhaḥ | 1 |

It ends:—... kurvati pārvatī vaḥ || śrīdurggāyai namaḥ caṇḍikāsaptatiḥ ||

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{8}$ in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Āryādviśatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciraṃ prajāḥ paryyapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalaṃ ālocya putraṃ ca balaṃ vikṣya vicārayām āsa | yady ahaṃ rājyabhāradhāraṇasamartthaṃ sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ | athavā balaṃ me putraṃ Muñjo rājyalobhād viśādinā mārayiṣyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇaṃ || 1 || lobhāt kopāḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaraṃ pitaraṃ putraṃ bhrātaraṃ vā suhṛttamaṃ | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyaṃ Muñjaya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare
 rājani divaṃ gate sati samprāptarājyo Muñjaḥ buddhisā-
 garam vyāpāramudrāyāḥ dūrīkṛtya tatpade anyan dideśa |
 gurubhyo rājaputram vācayati śrāvayati ca śāstrāṇi | evaṃ
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājñas
 sabhām abhyagāt | sa ca rājñe svastīty uktvā tadājñayā
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |
 kimapi prccha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā
 sadā budhail | yā gurau pustake vidyā tayā mūḍhaḥ pra
 *** (4) mātēva rakṣati piteva hite niyunkte kāntēva
 cābhiramayaty apanīya khedaṃ | kīrttiṇ ca dikṣu vitanoti
 tanoti lakṣmīm kim kin na sādhayati kalpalateva vidyā || 5 ||
 tato rājā putrasya Bhojasya buddhyatisāyaṇ jātakaṇ ca
 prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā
 hi | ekaṃ hanyān na vā hanyād iṣur mmukto dhanuṣmatā |
 buddhir buddhimatotsrṣṭā hanyād rāṣṭram sarājakaṃ
 || 6 || etc.

It is incomplete, the end of the MS. being as follows:—
 rājā sarvām bhūmim kavidattām matvā udatiṣṭhat | kaviś
 ca tam abhiprāyaṃ jñātvā punar āha || rājan kanakadhā-
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne
 mayi nāyānti bindavaḥ || 302 || rājā antaḥpuram gatvā Li-
 lādevīm āha | devi sarvaṃ rājyaṃ kavaye dattam | tasmāt
 tapovanam mayā saha āgaccha | asminn avasare vidvān
 nirgataḥ | Buddhisāgareṇa mukhyāmātyena prṣṭaḥ | vidvan
 rājñā kin dattam | sa āha | na kimapi dattam | amātya
 āha | ***** (leaf broken) ākaṃ paṭha | tataś ślokaatu-
 ṣṭayaṃ paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi
 tat punar vikriyatām | kavis tathā karoti | tato koṭisaṃ-
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgatya
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyaṃ idaṃ sarvaṃ
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidravya-
 yamūlyena rājyaṃ idaṃ vikritam koṭidravyaṇ ca viduṣe
 dattam | ato rājyaṃ bhavadiyaṃ bhukṣva | rājā amātyam
 sammānitavān | anyadā mṛgayārasena aṭavīm aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruhyā
udakārtthan nikatakaṭabhuvam aṭan tad alabdhvā śrāntaḥ
kasyacit taror adhaṣṭād upāviṣat | tatra kācit gopakanyā
sukumārī manojñāsarvāṃgī dhārānagaram prati takraṃ
vikritukāmā takrabhāṇḍam samudvahanti samāgacchat |
āgacchantīn tān dr̥ṣṭvā rājā pipāsayā etat bhāṇḍastham
peyañ cet pibāmīti buddhyā prechati | taruṇi kiṃ vahaṣi |
sā ca mukhaśriyā taṃ Bhojaṃ veditvā rājño bhavañ ca
jñātvā āha | deva | himakundaśaśiprabhaśaṃkhanibhaṃ
paripakvakapitthasugandhi rasam | taruṇikaranirmmathitam
piba he nr̥pa sarvarujāpaharam |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha, complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāmbaṛadharam viṣṇuṃ śaśivarnaṃ caturbhujam | prasannavadanan dhyāyet sarvavighnopasāntaye | śrīgurubhyo namaḥ || śrīrāmacandrāya namaḥ || om̐ iṣe tvorije tvā vāyava sthopāyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155, Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ || vyāttam avahad dvādaśa ca || gāvo gāvas siśāsanti . . . catuḥpañcāśat || gāvo yonis samudro bandhuḥ | hariḥ om̐ śubham astu śrīgurubhyo namaḥ śrīrāmāya namaḥ || kṛṣṇārpanam astu ||

saṃvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane
dakṣiṇe pakṣe site vāre brhaspateḥ | anūrādhābhidhe tāre
caturtthitithisamyute | Rāmakṛṣṇasya putreṇa rāma-
bhaktena dhimatā | Raghunāthena viduṣā likhitam vedapusta-
kam | abaddham vā, etc. . . . kṣantum arhanti santaḥ ||

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brahmana*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvataṃ | etc.

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyāṃ
yat triṣu tasmād udvatīḥ saptaśat || varuṇasya prati
tiṣṭhati || hariḥ om etc.

The 2nd Aṣṭaka ends (f. 185b):—pīvonnam yūyam pāta
svastibhis sadā naḥ || hariḥ om, etc.

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhāṃ
juhvati || hariḥ om | etc.

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇyaka-Kāṭhaka* (i. e. *Taittirīya-Brahmana* III, 10—12). The arrangement of the Prapāthakas differs from that in Rājendralāla Mitra's edition, and Prapāthakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

Ff.	1 — 20 =	Prapāṭhaka I	} Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
"	21 — 28 =	" II	
"	29 — 36b =	" III	
"	36b — 45 =	" VI	
"	46 — 54 =	" VII	
"	55 — 69 =	" X	
"	70 — 84 =	" IV	
"	85 — 103 =	" V	
Kāṭhaka or Āraṇya- Kāṭhaka	{	" 104 — 111 =	Taittirīya-Brāhmaṇa III, 10
		" 112 — 120b =	" " III, 11
		" 120b — 130 =	" " III, 12

It begins:—bhadrām karṇebhiś śruṇuyāma devāḥ | *etc.*

The 1st Prapāṭhaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvarṇam sahasraśirśābhyo bhartā harin taranir āpyāyasveyuṣṭe ye jyotiṣmatim prayāśāya cittam ekavimśatiḥ | cittiś śingirikośyābhyām || hariḥ om || śrīkṛṣṇārpanam astu || vāsudevārpanam astu on tat sat ||

Then follows:—pareyivāmsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśanam | *etc.* which is the 6th Prapāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgaś catuṣcatvāriṃsat | apaśyāmā prṇhi dvādaśa dvādaśā | pareyivāmsam āyātvoṭas te saptavimśatiḥ | pareyuvāmsam om utsrjata || hariḥ om | . . . śubham astu ||

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya maddhye nākasya prṣṭhe mahato mahiyān | *etc.* It ends (f. 69):—mahimānam ity upaniṣat || 64 || ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no (f. 69b) tasyaivam viduṣaś catuṣṣaṣṭiḥ || ambhasi vṛṣā hamsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya prthi-vyaikānnāśiṭiḥ || ambhasiṭy upaniṣat || śrīkṛṣṇārpanam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṁ yajñaparur antas tejasaivāsminn ācchrṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pām̐kto yajñas tābhya evainam yajñam
rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan da-
dhāti tasmād idam śatottaraṇ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittiriya-Brahmaṇa III,
10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam
om || hariḥ om | śubham astu | idam āraṇakāṭhaka samā-
ptam || hariḥ om || tubhyam tapasā tāvā etā hiraṇyan dadāti
sarvā diśas tapa āsit saptapañcāśat || śrīguru° etc.

179.

WHISH No. 194.

Size: 14 $\frac{1}{8}$ × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may
be about 50 or 70 years older.

Character: Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas
12—49, or Books II—VII. The titles of the Books are:
Samvatsara, Ekāha, Ahīna, Satrāṇi, Prāyaścitta, and
Kṣudra. The first Book, called Daśarātra, consisting of
Praśnas 1—11, is found in No. 180. The first two leaves
contain an Index of Books and Praśnas. On this work,
see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-
Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmaḥīyavam | yo | uccā tājjātām andhasaḥ ||
vṛ pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i |
ca kaḥ mātसारḥ | vi ro śvā dadhā | na kaḥ ojaśa u | etc.
See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva |
pra thū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo
namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā
nē sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahīnam samāptam || hariḥ om || (F. 94b) gauri-
vitam | vipaśaḥ | vi ti śo | vō tā ti tathā im | etc. See
Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prājāpatyam | yo | punānas sōma dhā | pra ro tnam sādhassthāmā | etc. See Sv. II, 1, 1, 9.

F. 129:—prāyaścittam samāptam || hariḥ om || śubham astu | akapvarathantaram | ā rau bhi tvā śūrā nō nū māḥ | etc. See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam || ūham samāptam || hariḥ om | etc.

180.

WHISH No. 195.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmaḥiyavam svayonā—u pha ccā tā i | jā-tām andhasāḥ | dī chu vā i sāt bhu pre | mi kaḥ yā da dā i | u ro gram śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyavā i | vā chu rū nā yā pre | makaḥ rūt bhi yāḥ | vakairā vō vā it | pakāḥ rā 2 sravā 2 | vācā | ephanā vā i śvā ni aryya ā | etc. See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaḥ hō | him kāmāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, etc.

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. viii; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā sū ra nō nma mo vā | rathantaram || sva catvāri | ā ra bhi tvā sū ra nō nma mo vā | akā dugdhām thenava (sec. m.: dugdhā iva dhenava) i(śā)-nam asya jagataḥ | su kaḥ vārdrśam | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || āprechyaṁ samkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram ||

F. 26:—ūhasāmaṁ | 41 | samvatsaras samāptaḥ || ātharvanam | uhu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadoham || cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahinas samāptaḥ || mābhe | yo | rathakhye | samkṛṣṭaḥ rathantaram || mā rabhē mamā, etc.

F. 48b:—satram samāptam || hariḥ om || u ca hu vā o hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittam samāptam sāmam 19 hariḥ om || o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku idā | simāsuvā | adya yo stotriyo rityagatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyam samāptam || śrīgurubhyo namaḥ || hariḥ om || śubham astu |

181.

SANSK. No. 1.

Size: $17\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma-Purāṇa*, Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan munisārdūla varṇāśramasamāśrayāḥ | ākhyātā bahavo dharmamā bhavatā me sanātanaḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt | devata * ryyan² narāṇāṁ ca sambhavaḥ kathitas tvayā |

* A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānān?

dharmmārtthakāmamokṣāṇāṃ svarūpaṇ ca yathātatham |
dehināṃ karmmandhaś ca taddhetuś ca suvismṛtaḥ |
pradhānapuṃsor ajñeyo svarūpaṇ ca (sa)mīritaṃ | vidyāvidye
ca kathite lokabhedāś ca vismṛtaḥ | puṇyakṣetrāṇi sarvāṇi
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahī-
tale | sālāgrāmam kurukṣetram tathā badarikāśramam | etc.

F. 5:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-
hastagirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-
hastagirimāhātmye ahaṃkāranirūpaṇe hiranyagarbhavibu-
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś
ca niṣevitaṃ | sa praviśya saromaddhye kautūhalasaman-
vitaḥ | dadarśa paramaprītaś śobhitaṃ nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: $9 \times 1\frac{1}{4}$ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*,
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargatam pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny āyatanāni ca | gaṃgādyās saritas sarvā itihāsās ca śaṃkara | kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam raṅgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāsāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasaṃvāde śrīraṅgamāhātmye śrīraṅgakṣetravaibhavan nāma prathamodhyāyaḥ | śrīraṅganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṅgamāhātmye brahmasṛṣṭikathanan nāma dvitīyodhyāyaḥ || hayagrīvāya namaḥ ||*

Adhyāya 3 (śrīraṅgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṅgādivyavimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasaṃvāde śrīraṅgamāhātmye daśamodhyāyaḥ | śrīraṅganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

Size: $16\frac{3}{8} \times 1\frac{1}{4}$ in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Viśvagunādarśa*, by *Veṅkaṭācāryayajvan*, son of *Raḡhunāthāryadīkṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājīvākṣavakṣasthalanilayaramā hastavāstavyalolalilā(bjā)n nīṣpatantī madhuramadhuḥharī nābhipadme murāreḥ | astokam lokamātrā dviyugamukhaśīṣor ānaneśv arpyamānam śaṃkhaḥprānte na divyam paya iti vibudhaiś śaṃkyaṃmānā punātu | kāñcīmaṇḍalamaṇḍanasya makhinaḥ*

karnātabhūbhrtguros tātāryasya digantakāntayaśaso yaṃ
bhāḡineyaṃ viduḥ | astokāddhvarakarttur Appayaguror
asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ
pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-
krticintakaḥ | vyaktaṃ viśvaguṇādarśaṃ vidhatte Ve(ṇ)kaṭā-
ddhvari | padyaṃ yady api vidyate bahu satāṃ hr̥dyam vi-
gadyan na tarka (read tad?) gadyaṃ ca pratipadyate na
vijahat padyaṃ budhā svādyatāṃ | ādhatte hi tayoḥ prayoga
ubhayor āmodam mamodayam saṃgaḥ kasya na hi svadeta
manaso mādhdhvikamrdvikayoḥ | viśvāvalokasphayā kadācit
vimānam āruhya samānarūpaṃ | Kṛṣṇanuviśvāvasunām adheyam
gandharvayugmaṃ gagane cacāra | 5 | tatra tu | Kṛṣṇanur
akṛṣāsūyaḥ purobhāḡi padam gataḥ | Viśvāvasur abhūd
viśvaguṇagrahanakautuki | 6 | atha puratas samāpatantam
aravindabāndhavam avalokayann avandata ṇanam (?) āga-
masāgarapāradr̥śvā viśvāvasuḥ | brahmacaryyavratotsarga-
gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāṃ)
jayatu jayāya murārir aṇjanādrau | jayatu jagati lakṣmaṇ-
ryyapakṣo jayatu vacaś śrutimaulideśikānāṃ | prakāśado-
ṣapracurepy amuṣmin granthe mādiye karuṇānubandhāt |
prasādavanto na kṛṣṇanavantu paran tu viśvāvasavantu
santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-
Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-
tanayasya Sitāmbāgarbhasaṃbhavasya śrīmatkāñcinagara-
vāstavyasya Vemkaṭācāryyayajvanah kṛtiṣu viśvaguṇādarśa-
khyāṃ cambu (*sic*) sampūrṇam || hariḥ om ||

184.

SANSK. No. 4.

Size etc.: $15\frac{1}{2} \times 1\frac{3}{8}$ in., (2) + 176 + (2) leaves, from 6 to 8 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Uparibhāga* of the same (ff. 80—145).

It begins:—*śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kr̥topavitam ākhaṇḍalādivibudhair abhivanditāmgghrim | āpa-nnakalpatarum ādr̥tahastirūpam ānandavarddhanam aham śivayor nnamāmi | śrīkaṇṭham varadam vande śrīdharā-drumareḍitam | dhārayantam viyannadyā samam mūr-ddh[a]ni sudhākaram | suprasannamukhāmbhojam suvarṇa-citvighrahaḥ | gaurīsakham anādyan tam bhajeham jaga-dīśvaram | om ṛsayah | śrūtāni puṇyasthānāni tīrthāni vividhāni ca | etc.*

F. 4b:—*iti skānde purāṇe maddhyārjunamāhātmye prathamoddhyāyah ||*

Part I (f. 79) ends:—*iti śrīskānde purāṇe maddhyārjunamāhātmye trīṃśoddhyāyah || maddhyārjunamāhātmyam sampūrṇam | śrīmaddhyārjjuneśvarāya namaḥ | ājñāgaṇeśvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.*

Part II begins (f. 80):—*mahāgaṇapataye namaḥ | śrī-Śaunakah | nadīnadapurāṇajña tīrthavaibhava-kovida | śrutam śaivarahasyam me tvattas sāṃgam mahāmate | gamanāgamanañ caiva maddhyārjjanapateḥ prabhoḥ | vṛṣṇivaryasya māhātmyam tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyam tīrthānāñ ca viśeṣataḥ | kāni tīrthāni tatkṣetre śubhe maddhyārjjune pure | kārtsnyena brūhi dayayā tīrthadevādīkāny api | etc.*

F. 83:—*iti śrīskāndapurāṇe uparibhāge tīrthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārṇyāmṛtatīrthaprasaṃsa-nam nāma dvātrīṃśoddhyāyah ||*

It ends (f. 145b):—*iti śrīskāndapurāṇe Sūtaśaunakasamvāde uparibhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyārjunamāhātmye kalyāṇatīrthasāhikharātrivaibhavanirūpanan nāma dvipaṇcāśoddhyāyah || śrīmahāmaṅgaḷamūrttaye namaḥ | śrībr̥hatkūcāmbānāyakisametaśrīmahāliṅgamahāmūrttaye namaḥ ||*

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya vavande pitaram svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarvā-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhāṃ mūrttāmūrttajanai(r) vṛtām | etc.

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde maddhyārjjunamāhātmye prathamoddhyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde śrīmanmaddhyārjjunamāhātmye śaṣṭhoddhyāyaḥ ||

(3)

The *Madhyārjunamāhātmya* from the *Līṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiśakṣetre Śaunakādyā maharṣayaḥ | dvādaśābda-kratuvaram cakruḥ kailāsaḥetave | tadāyāto mahāpūjyaḥ Sūtaḥ pauraṇikottamaḥ | śivasamkīrttanam kurvan tripu-ndrāṃkitadehavān | etc.

F. 164 (= 19):—iti śrīmallīṅgapurāṇe maddhyārjjunamāhātmye maddhyamakhaṇḍe Sūtaśaunakasamvāde prathamoddhyāyaḥ ||

It ends (f. 176b = 31b):—iti śrīmallīṅgapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasamvāde śrīmanmaddhyārjjuneśvaramāhātmye pañcamoddhyāyaḥ || śrībrhatkūcāmbāsametaśrīmāhāliṅgamahāmūrttaye namaḥ || hariḥ | om |

185.

SANSK. No. 5.

Size etc.: $15\frac{1}{4} \times 1\frac{1}{4}$ in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāmsā* of the *Brahmakaivarta-Purāṇa*, incomplete and very incorrect.

It begins:—*śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-
bhujam prasannavadanaṃ dḍhyāyet sarvavighnopaśāntaye |
yā kundendutuṣārahārādhavaḥ (read °lā) yā śubhravastrāvṛta
(read °tā) yā viṇa (read °nā) varadaṇḍamaṇḍitakarā yā śveta-
padmāsanā | yā brahma (read °hmā) cyutaśaṃkaraprabhṛti-
bhi (r) devī sadā pūjita sa (read °tā sā) mām patu (read pātu)
sarasvatī bhagavatī nigyeṣajādyāpah (read niṣṣeṣajādyāpa-
hā)* | doskayukta (read dorbhir yuktā) caturbhi sphaṭika-
maṇimayīm akṣamālān dadhānā hastenaikena patmaṃ sitam
api ca śukam pustakaṃ cāpareṇa bhāśakundenduśaṃkha-
sphaṭikamaṇinibhā bhāsamānā samānām (read °am) sā me
vāgdevateyan nivasatu vadane sarvadā suprasanna (read
°nnā ṇ) vande maheśvaran devaṃ vighneśaṃ śaṇmukhaṃ
gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabha-
ktamahāmuniṇ | namo dharmmāya mahate namaḥ | kṛṣṇāya
vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma (ḥ)
śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmmā-
bbidho rājā sūryavaṃśasamutbhavaḥ | sumutum (read Su-
mantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read
°maṃ) | uktam samastam bhavatā Sumanto tīrthavaibhavam |
kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam
mādhurakṣetramahārtham (read māthurakṣetramāhātmy-
am?) vistareṇa trayoditam | idānīm śrotum icchāmi śrī-
matpañcanadasya vai | māhātmyam kayutām vidvān (read
kathyatām vidvan) kautūhalaparasya me | etc.*

F. 6:—*iti śrīmatbrahmakaivarttakāvye mahāpurāṇe tīr-
thaprasāmsāyām pañcanadamāhātmye prathamoddyāyaḥ ||*

F. 54:—*iti navamoddyāyaḥ ||*

F. 99b:—*iti dvāviṃśoddyāyaḥ ||*

* See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti pañcatrimśoddhyāyaḥ ||

F. 187:—iti tricatvārimśoddhyāyaḥ ||

F. 212b:—iti śrībrahmakaivarttakhye¹ mahāpurāṇe tīr-
tthaprasaṃsāyām pañcanadamāhātmye aṣṭacatvārimśo-
ddhyāyaḥ.

186.

SANSK. No. 6.

Size etc.: $16\frac{1}{8} \times 1\frac{1}{2}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverimāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbaṛadharaṃ viṣṇuṃ śaśivarnaṃ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye |
Dharmmavarmmātha rājarsir unniculāpuravallabhaḥ | bhūyaḥ
papracca tan natvā Dālbyyaṃ bhāgavatottamaṃ | bhaga-
van prāṇinas sarve kenopāyena sampadaḥ | bhavanti putrān
samprāpya sukhinaś cirajivinaḥ | katham syāt pāpanirhāra
śrīse (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmeṇa
santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyānām
bhuktimuktiphalapradāḥ | viśeṣapāpabhūyiṣṭhe durācāre
kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi
vā | etat sarvaṃ aśeṣeṇa tava śiṣyasya me vada | iti
rājñānusamprṣṭo bhagavān bhagavatpriyaḥ | babhāse Dhar-
mmavarmmāṇam dharmmiṣṭhaṃ brāhmaṇottamaḥ | Dāl-
bhyah | sādhu prṣṭam mahārāja bhagavatbhaktivardhana |
yat te manogataṃ śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ |
tasmāt te varṇayīṣyāmi sarvaṃ tatvaṃ yathāmati | asminn
artthe purā prṣṭo Hariścandreṇa Kumbhajaḥ | kurukṣetre
munīndrāṇām agrato yad avarṇayat | tat tehaṃ sampra-
vakṣyāmi śruṇuṣvāvahitodhunā | *etc.*

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverimāhātmye
prathamoddhyāyaḥ ||

¹ This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakāvyē.

It ends:—iti śrīmadāgneyapurāṇe tulakāverimāhātmye
ekatṛṃśoddhyāyaḥ || evaṃ etat purāvṛttam ākhyānam
bhādrām astu vaḥ | pravyāharata visrabdhāḥ balam viṣṇoḥ
pravarddhatām | kāverī varddhatām kāle kāle varṣatu
vāsavaḥ | śrīraṃgaṇātho jayatu śrīraṃgaśrīś ca varddha-
tām | lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ |
teṣāṃ indivara śyāmo hrdaye supratīṣṭhitaḥ || hariḥ om ||

187.

SANSK. No. 7.

Size etc.: 16 × 1³/₈ in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauñjarāśanakṣetramāhātmya* from the *Śatarudriya-koṭīsaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāmbaradharam viṣṇum śaśivarnam catur-
bhujam prasannavadanam dhyāyet sarvaviḡhnopaśāntaye |
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ || śrīgurubhyo
namaḥ || kṛtvā sāmṡatsaram dikṣāniyamam Maithilo mahān |
śuddhavrātyaḥ śuddhamanā niviṣṭo rauravebhavat | tatra
bhāgrathitire sarvadevasamāśraye sannidhau viśvanāthasya
cittaśuddhividhāyake | kevalam cittaśudhyartham ṛtvikbhiḥ
pariveṣṭitaḥ | santyajya sarvakāryāṇi rājakāryāṇi mantriṣu |
nikṣipya khalu medhāvi svasya meddhyatvasiddhaye | netra-
krṣṇavināśāya tvagasthyaikatvasiddhaye | ativrāṭṭya[h]s sa-
padnikaḥ babhūva kila dikṣitaḥ | sanāntarika (read satrānta-
rita?)kāleṣu Maithilas tam mahāmuniṃ | teṣāṃ dvijānām pu-
rataḥ śrutidharmmān aśeṣataḥ | smārttān paurāṇikāṃś cāpi
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā
paurāṇikāḥ punaḥ | anuṣṭhitaḥ tu tair ddharmmaiḥ phalam
kim iti tatvavit | punaś ca paripapraccha śṛṇvatsu nikhileṣv
ayam | prṣṭas tena tathāddhvaryyur Mmaithilo dharmma-
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |
caturbhiś ca caturbhiś ca dvābhyām pañcabhir eva ca |

kriyate yas sa dharmma syād atonyo nāmadhāraḥ | iti
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ | etc.

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭīrudras[s]am-
hitāyām kuṇjarāśanadivyaḥsetramāhātmye prathamodhyāyaḥ ||

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakotisam-
hitāyām kuṇjarāśanadivyaḥsetramāhātmye dvitīyoddyāyaḥ ||

F. 18:—ity ādi° śrīśaive śatarudriyakotisamhitāyām
kauṇjarāśanakṣetramāhātmye pañcamoddyāyaḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakotisam-
hitāyām vaidikadharmmakhaṇḍe śrīkauṇjarāśanadivyaḥse-
tramāhātmye caturdśasoddyāyaḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇa-
khaṇḍe śrīkauṇjarāśanadivyaḥsetramāhātmye aṣṭāvīmśo-
ddyāyaḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirū-
paṇakhaṇḍe śrīkauṇjarāśanadivyaḥsetramāhātmye ekacatvā-
rīmśoddyāyaḥ ||

F. 164b:—ity ādi° śrī° śata° vaidika° śrīkau° aṣṭa-
pañcāśoddyāyaḥ ||

In the colophons at the end of the following Adhyāyas
the number of the Adhyāya is not mentioned, e. g. f. 169b:—
ity ādimahāpurāṇe śrīśaive śatarudriyakotisamhitāyām śrī-
kauṇjarāśanadivyaḥsetramāhātmye (then a blank space) |
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ
ca paramaṁ dhīṣaṇasya tataḥ paraṁ | ānandam atbhuṭam
prāpya copamārahitam paraṁ | tataḥ prajāpater ddivyam
ānandam yogidurllabham | samprāpya kṣanamātreṇa taṇḍu-
lānām dharādhipaḥ ||

188.

SANSK. No. 8.

Size etc.: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapālīśasthala*māhātmya from the *Utkrṣṭaśivakṣetra-
prakaraṇa* of the *Śaivakoṭīrudrasamhitā* (i. e. *Koṭīrudrasam-
hitā* of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇālayaḥ | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahāgaṇapataye namaḥ | śrīgaṇḍhabaṇḍhure sarvapuspārāmātiśobhite | campakairāṇḍacāṇḍavedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṃjulair devapunnāgais saralair api | dhavaiḥ kuṇḍaiś ca maṇḍarai(s) tathā cāmalakādibhiḥ | kṛtamalai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitākāśair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānammrāpakvapuspopāśobhitaiḥ | atiśyāmalapatrālīmatayā meghamaṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ tatratyam īśvaraṃ kiñcin muninām kumbhasambhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthalamāhātmyānny akhilāni śrutāni hi | kapālīśasya māhātmyam sarvāgamavivarnitam | śrotum sannahya tiṣṭhanti śrutayosmākam ādarāt | brahman tad adya karuṇājaladhenugrāṇa naḥ | Agastyah | atha vakṣyāmy ahaṃ puṇyam rahasyataram adbhutam | kāpālīśasya māhātmyam vīvidhāgamavarnitam | sāvadhānāḥ praśṛṇvantu naimiśāranyāvāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasaṃhitāyām utkrṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6b:—śrīśaiva° utkr° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6 f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasaṃhitāyām utkrṣṭaśivakṣetraprakaraṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || śrīr astu || sarvaṃ purāṇam saṃpūrṇam || sarvalokaikanāthāya padmanetrāya viṣṇave | nīlāmbhonibhaśyāmaṇḍalāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramām | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṃtardhānagataṃ devaṃ vicinvantī vibhūm ramā | cacāra prthivīm sarvām nāpaśyat pu(here begins f. 1)ruṣaṃ paraṃ | kāśīm gaṇigāṃ prayāgaṃ ca kurukṣetran tu puṣkaraṃ | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-
kāṇḍe mayūrapurimāhātmye varṇanam nāma saptaviṃśo-
dhyāyaḥ ॥

189.

SANSK. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa*
(Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva nalinimaddhyamandire |
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśāsanam | śrī-Nā-
radaḥ | bhagavan patmasambhūta parāvaravidāṃ vara |
parāvarajagatsrṣṭisthitisamhārakāraṇa | varṇitam bhavatā
samyak punyakṣetrakadambakam | jambūdvīpaviśeṣeṇa
varṣe bhāratasamjñake | śuśrūṣus tasya mātmyam kṣetra-
sya harimedhasaḥ | tatvam ācakṣva bhagavan vistareṇa
pitāmaha | iti prṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ | uvāca
Nārādāyaiva kṣetramātmyam uttamam | brahmā | śruṇu
Nārada bhadraṃ te sāvadhānena cetasā | kumbhaghṇasya
mātmyam sarvalokeṣu pūjitam | *etc.*

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-
ptanavatitamoddyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-
nāradasamvāde kumbhaghṇamāhātmye śatatamoddyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-
hmanāradasamvāde kumbhaghṇamāhātmye śaśtatamo-
ddyāyaḥ ॥ kumbhaghṇamāhātmyam sampūrṇam ॥ om | śrī-
śārṅgapāṇisvāmine namaḥ ॥

190.

SANSK. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Samastikānanamāhātmya*, or *Samastikāntāramāhātmya*, from the *Brahmaṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukhaṃ gurum gaṇeśān nandimukhyānś ca śivabhaktān mahāmuniṃ | kadācin naimiśāranyamunayas saṃśītavratāḥ | satrayāgaṃ prakurvānāś śaivāgamaviśāradāḥ | dr̥ṣṭvā Sūtaṃ[m] mahātmānaṃ papracchur[am]itaujasah | śambhoḥ kathāpāto netrā **** pajāyate | punar brūhi maheśasya kathāṃ pāpaprāṇāśinīm | satkathāśravaṇenaiva cittavairāgyam uttamam | divyajñānaṃ ca sumahat jāyate pāramaiśvaram | iti pr̥ṣṭas Sūtayogī karuṇārasaśevadhiḥ | Vyāsaṃ sarvajñaṃ atulaṃ ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathāṃ | śrotukāmāś ca sa(m)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśaḥ | śrīmatkampahareśānakṣetramāhātmyam uttamam | śruṇvatāṃ sarvapāpāghnaṃ bhuktimukti-phalapradam | sarvasaumyadam sadyaḥ caturvargaphalapradam | brahmaviṣṇumahe(n)drādyaiḥ sevitaṃ sarvasiddhaye | purāgastyena samproktaṃ r̥ṣiṇāṃ bhāvitātmanāṃ | vakṣye purātaṇaṃ puṇyam śrīmattribhuvanābhidham | darśanāt sarvapāpāghnaṃ kṣetraṃ kṣetreṣv anuttamam | tathāpi tasya māhātmyam brahmaṇḍe bahudhā śrutaṃ | tad adya vakṣye yuṣmākaṃ lokānāṃ ca hitāya ca | etc.

F. 3b:—iti brahmaṇḍapurāṇe brahmanāradasaṃvāde samastikānanamāhātmye uttarakhaṇḍe prathamoddhyāyaḥ ||

F. 8:—iti śrīmatbrahmaṇḍapurāṇe samastikāntāramāhātmye dvitīyoddhyāyaḥ ||

F. 30b:—iti śrībra° samastikānanamā° navamoddhyāyaḥ ||

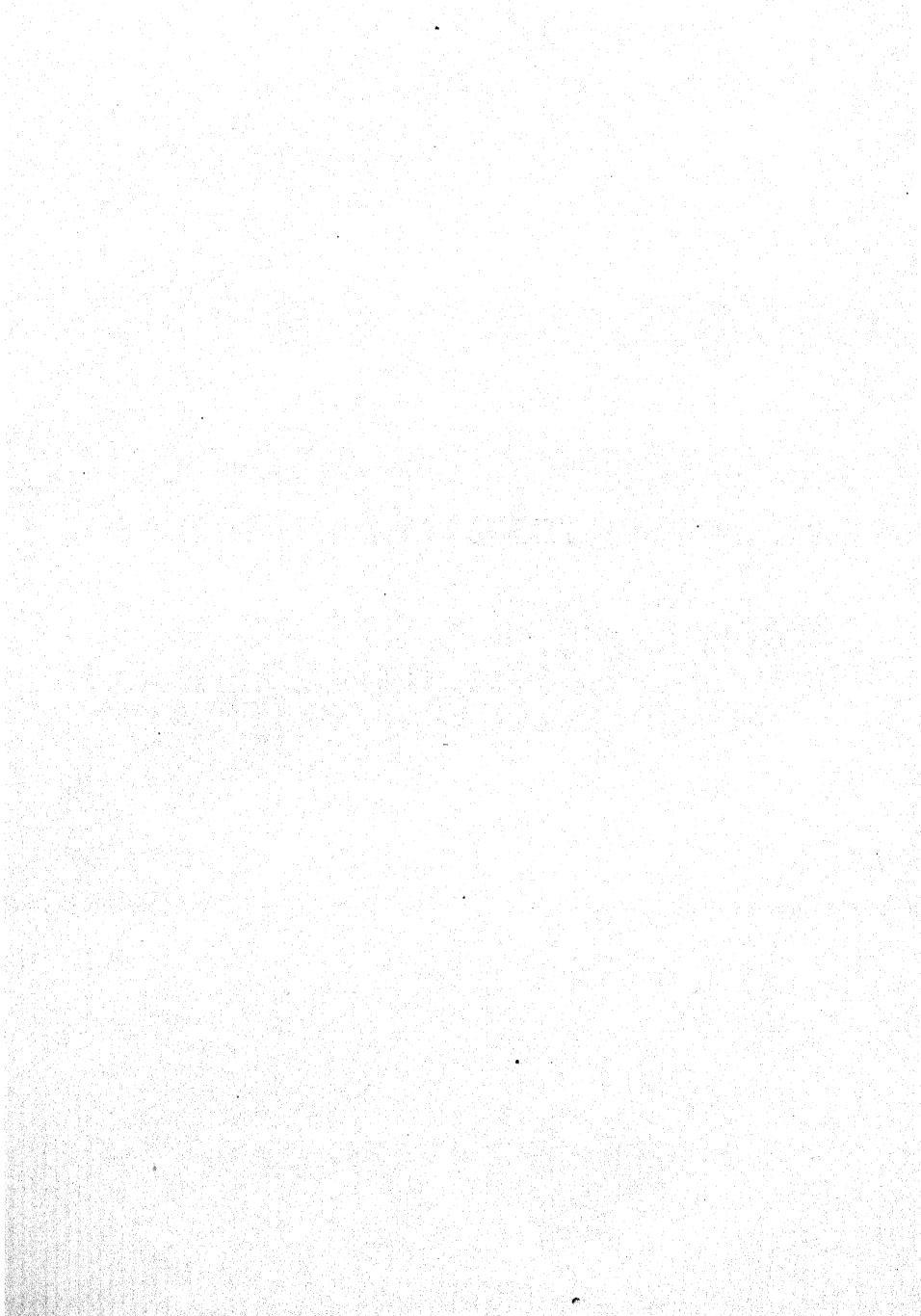
F. 56:—iti bra° samastikāntāramā° ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 61b) with the words:—laukikair vaidikaiś cāpi kṛtvā stotraśataiś śivam | prār̥tha(yā)m āsa deveśam harṣagatga(da)yā girā | svāmin mannātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥ṇhiyur nnāmādheyān tavā-(d)bhutaṃ | evaṃ samprār̥thhito devaḥ tathāstv iti tirodadhe | tirohite tadā deve rājā harṣasamanvitaḥ |

APPENDIX

BY

F. W. THOMAS.



191.

WHISH No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

Material: Palm leaves.

Date: Probably 17th cent.

Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitram* for *tad vaiśvāmitram*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhīṇyaḥ* and *yathāsthānan tu garbhīṇyaḥ* are omitted. A peculiarity of the MS. is that the colophons read *āraṇaḥ* for *āraṇyakaḥ*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhvarīcha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

192.

WHISH No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers). 7—10 lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *āsmute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadrām dadhātu | om | śāntiḥ triḥ | kaivalyopaniṣat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyā(m) namaḥ |
avighnam astu |

praṇamya paramātmānaṃ saccidānandavigrahaṃ | kurve-
ham atisaṃkṣepāt brahmasūtrasya candrikāṃ || athāto
brahmajajñāsā(sic) | atha nityānityavastuvivekaihi kāmūsmika-
phalabhogavirāgaśamadamādisampan mumukṣātmakasādha-
nacatuṣṭayasampatyanantaram |

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamānuṣyāt iti
pitṛn trir apavitram iti grahān. The last sūtra cited is
I. III. 27 (20b, l. 4), but the commentary seems to touch
also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. *Brahmasūtra*, it is impossible without fuller descriptions of these to say.

Size: $12 \times 2\frac{1}{4}$ in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakarana* in 12 *varnakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92 b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428 b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of *varṇaka* 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatiryeha ācāryyarūpeṇa yatinām mude | śrīman-
nārāyaṇam vande taṃ harim karuṇānidhim || mananākhyam
prakaraṇam vāsudevayatiśvaraiḥ | racitaṃ vistareṇādyā
saṃgrahēṇa prakāśyate || bālānām upakārāya mamāpi
jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvaṃ-padādivākyajñānena parokṣajñānānu-
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā
brāhmaṇo vāsmākaṃ gurur evety ācāryyavacanena vijñā-
tatatvopi vidīśāsanyāsino mahāsanyāsinaś ca variyān
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakaṃ samāptaṃ | śrīmīnākṣisun-
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the saṃgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH No. 187A.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, q. v.

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7.

Adhyāya I ends on f. 2b, II on f. 3b, III on f. 5b, IV on f. 7a, V on f. 9b, VI on f. 10b, VII on f. 12b, VIII on f. 15b, IX on f. 17a, X on f. 18a, XI on f. 19a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokas after IV. 21 and a halfśloka after 55a. To the commencement we find prefixed the verses:—

※※ baradharaṃ viṣṇuṃ śaśivarnaṃ caturbhujaṃ | pra-
sannavadanan dhyāyet sarvavighnopaśāntaye || Vyāsaṃ
Vasiṣṭhanaptāraṃ Śakteḥ pautraṃ akalmaṣaṃ parā ※※※※
ṃ vande Śukatātan taponidhiṃ || Vyāsāya viṣṇurūpāya
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya
namo namaḥ ||

196.

SANSK. No. 12.

Size: $16\frac{1}{2} - 17 \times 1 - 1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1)

The *Kumārarudrasaṃvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

ṛṣayaḥ | Sūta Sūta mahāprājña purānārtthaviśārada |
śrūtāni sarvatīrthāni puṇyāni subahūni ca || teṣu madhye
mahātīrtham śeṣakūpe sthitam śrutam | tad vadasva
mahābhāga śrotum icchāmahe vayam ||

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirājite | vyā-
ghrapañcāsyasaṃpūrṇe candanadrumaśobhite || kastūri-
mṛgasammaṛdde devagandharvasevite | auśadhādrau sam-
āgatya viśrāntam mādhavena ca ||

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam ||
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ
na tu vaktavyam idam paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-
mārarudrasaṃvāde trayodaśodhyāyaḥ | śrimate vedānta-
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auśadha hill,
where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and
asuras, headed respectively by Viṣṇu and Śiva. At
the end Śiva asks permission to occupy the Pātala Vana
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaka.
The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.
The Lakṣmītīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda*
of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmāṇam Nārado munih |
brūhi prapamya deveśa harer vaibhavam uttamam ||
brahmā |

śrṇu Nārada vakṣyāmi harer mähātmyam uttamam |
arccāvatāravibhavam paramam pāpanāśanam || atha tai (*sic*)
munayas sarve Sanakādyas surarṣayaḥ | kadācil lokanā-
thasya darśanārtham samāgataḥ || gagane jagmur ālokya
kṣīrābhim ṛṣisevitam |

It ends:—

śrutvā tu brahmaṇo vākyaṁ Nārado ṛṣisattamaḥ | ahi-
ndranagaram prāpya devanātham (*bis*) nanāma ca || iti śrī-
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahīndrapura-
mähātmye pañcamoddhyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1b, ll. 1—2):—

śadyojanapramāṇena kumbhaghṇasya cottare | kañ-
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-
ddhajojanamātrena hy ahīndrapurasañjñake | āgneya-
bhāge Śeṣādrer Mārkaṇḍeyas tapasyati ||

II (ends 7a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparnatātini 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pāṭaleśvara 7a, l. 5) on the Auśadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjivanauşadhagiri in the pūrvabhāga, Śaṅkara a līṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auśadhācala standing on the river's (Suparṇa's) bank.

IV (ends 12b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahīndrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Brhannāradiya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśārāṇye satraṃ hi bahuvarṣikam | sametā
rṣayo yatra kuśalās Śaunakādayaḥ || labdhāvākāśās taṃ
Sūtam aprcchan harivaibhavam | rṣayaḥ | kīrtitan ta(t)
tvayā brahman hareś cāritram uttamam || śrutvādyāpi na
trptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihīnaiḥ || pu-
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahīnaiḥ ||
aho tapahphalam kiñcit bahujanmabhir ājitaṃ | yad ya-
jñeśapadāmbhojayugacintāprasūtikṛt || — — — — —

(3 verses).

rṣayaḥ | divyābhivyaktideśanām kīrttanāvasare purā |
ahīndranagaran nāma deveśacaritāśrayam || &c.

It ends:—

śrutvaitas (read °tac) caritan tasya Sūtād devapater
dvijaḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire || pra-
śaśamsuś ca taṃ vipraṃ nemiśārāṇyavāsinam | yajñāśālām
punar jagmuḥ kriyām uddiśya yājñikīm || iti śrī-brhannāradi-
yamahāpurāṇe jñānakāṇḍe ahīndrapuramāhātmye catuṣca-
tvāriṃśoddhyāyaḥ.

Summary of the *adhyāyas*:—

XL (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjivana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tīrtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras.

When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadīm).

Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

197.

SANSK. No. 13.

Size: $15\frac{1}{2} \times 1\frac{1}{3}$ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāranyamāhātmya* of the *Sivapārvatīsamvāda* of the *Kṣetravaibhavaśhaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kalyāṇyai namaḥ | hariḥ | om |
 purā hi kailāśagirīndramaddhye
 surāsurādyaiḥ abhivandite pare |
 vicitravaiḍūryyamukhaiḥ suratnakaiḥ
 suvarṇamuktāśrajaḍāmaśobhite ||
 sanmaṇḍape devavaraiḥ samanvite[h]
 samstūyamāne munidevanāyakaiḥ |
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute
 raṅgāmukhaiḥ narttanaśobhite mudā ||
 nandīśaṇḍīśamukhaiḥ supārṣṣadaiḥ
 samsevite cchatravitānaśobhite |
 suratnapīṭhāśritaśaṃkarāṃke
 sthitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
brahmādin ajñāpaitum svapateḥ vaibhavam param ॥
samarthya vismayam vaktum gaṅgādharakathāmṛtam ।
śivena prakatīkartum viśeṣeṇa sabhātale ॥
pranamyā śaṅkaram devī devānāṁ ca samahkṣitaḥ ।
papraccha bhaktibhāvena śaṅkaram nilalohitam ॥

— — — — — (3½ śloka)

tvayoktāni purānyaddhā śaivakṣetrāṇi bhūtale ॥
bhaktimuktipradāny eva darśanāt namanād api ।
saptasāhasrasaṁkhyāni catuḥśatayutāni ca ॥
tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
dvātriṁśatsaptaśatakasamkhyākāni mama prabho ॥
tatrāpi śatasamkhyākasthānāny uktāni me vibho ।
tatrāpy atyantadayitam dvātriṁśatsthānam uttamam ॥
teṣu puṇyatamam śreṣṭham pumartthānām nidarśakam ।
kṣetram ekam samastaghakṛntanam śubhadan nṛṇām ॥
kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।
śākṣātkailāśasadrśam Campakāraṇyasamjñitam ॥

It ends:—

itīritās te munayotibhaktyā
sampūjayāmāsur adinasatvāḥ ।
supuṇyade naimiśakānane śubhe
sūtam suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottarapurāṇe (sic) kṣetravaibhavaḥ khaṇḍe
campakāraṇyamāhātmye śivapārvatisaṁvāde kannyātīrttha-
dharṁmarājatīrttha-indratīrtthamahimānuvarṇanam nāma
catuḥcatvāriṁśoddhyāyaḥ ।

śriyai namaḥ । śubham astu । karakṛtam aparādham
kṣantum arhanti santaḥ । śrīmatgirikūcāmbūyai namaḥ ।
hariḥ । om bhaviṣyatterapurāṇam (sic) sampūrṇam । śrīpār-
vatyai namaḥ । avighnam astu । śākṣigaṇeśāya namaḥ ।
śrīmattripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramanikā.
- II (6b) Śūlatīrtthanirmāṇa rṣinām sārūpyadāna.
- III (8a) Nandīśvarapūjānanandikeśvarakṛtamahotsava.
- IV (10b) Vināyaka-pūjākaraṇa.

- V (13a) Durgātapaścaryyā śivapratyakṣavarapradāna-
saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirū-
paṇa arddhanārīśvarāvīrbhāvamūlalimgabhūtanāgeśvara-
vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandano-
tsavavidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa
antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati
śivabhaktisvarūpanirūpaṇārambhaṇa.
- X (25b) Śrīcandanotsavanirūpaṇe śrīmatgirikucāmbāyā
surarājāṃ prati prokta itihāse śrīśaile jaladīpaḥprada-
viprasya śivapādāravindaḥ prapti Candrasenarājñā nara-
kānubhāvānantaraṃ campakārāṇye dvijatve durgan-
dhāṃgatvapṛāptimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgaṇa indreṇa kṛtacandana ut-
savavidhānanirūpaṇa.
- XII (32a) Gautamapūjānimittakagautamāśramāṃ prati
indrāgamana Ahallyāsamgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānu-
grahadāna badarīvane Gautamasya Vyāsopadeśanirū-
paṇa.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-
pūjāmahimānuvarṇana.
- XV (40a) Rūpānarājjyasya svepne śatruvijayakhaṭga-
pṛāptibhūtanalapūjānirūpaṇa.
- XVI (42b) Gāgeśvara (sic) pūjāvaibhavena Nalasya naṣṭa-
rājyaśrīyā pṛāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśākhotsavavidhānanirū-
paṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena
Pāṇḍavānāṃ svarājyapṛāpti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā
kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

- rasya naimiśāranyagamana tatrakyaśin prati svapā-
pānuvarṇanam śrutvā te tasya niśkr̥ter ālocanakaraṇa.
- XXII (60 b) Parāśarapūjāmahimānuvarṇana.
- XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-
samgatya aputradvijakathāyām dāmpatyoh vyasanapari-
hāraka-Mārkaṇḍeyāgamana.
- XXIV (66b) Dvijaputranimittakataksakaśamkarasamvāda.
- XXV (69a) Takṣakasya vipraśāpāgamana.
- XXVI (71b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.
- XXVII (74b) Takṣakasya Kāśyapoktastaladvayamahi-
mānuvarṇana bhagīrathapūjānirūpaṇa.
- XXVIII (77a) Takṣakasya Kāśyapoktaśaivakṣetrasthāna-
catuḥṣṭayamahimānuvarṇana.
- XXIX (79b) Takṣakasya campakāranyam prati punarā-
gamana.
- XXX (81b) Nāgeśvarasya nāgādhipatyapṛāptyartham
Nāgeśvarasya anekaratnapūjākaraṇānantaram Takṣa-
kasya nāgādhipatyapṛāpti.
- XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāgendra-
pūjavalmikapūjāmahimānuvarṇana.
- XXXII (87a) Campakāranyam prati sūryyāgamanasā-
dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.
- XXXIII (89b) Sūryyamayakopaprasādavarṇānānirūpaṇa.
- XXXIV (91b) Sāvarādhipasya svarṇapāṇiḥpṛāpti.
- XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-
nimittakakalmāśapādarājña vacana.
- XXXVI (97a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-
māśapādarājñaḥ śāpapradaṇānirūpaṇa.
- XXXVII (100b) Brahmopadiṣṭamārgena campakāranyam
prati Vasiṣṭhāgamanodyamanirūpaṇa.
- XXXVIII (102b) Vasiṣṭhapūjānirūpaṇa.
- XXXIX (104b) Śivadharmaphalanirūpaṇa.
- XL (107a) Śivadharmapunyanirūpaṇa.
- XLI (109b) Sūryyatīrthamahimānuvar[ta]ṇana.
- XLII (112a) Sūryyatīrthamahimānuvarṇana.
- XLIII (114a) Sūryyapuṣkarīṇvaibhavanirūpaṇa.
- XLIV (117b) Kanyatīrthā - dharmarājatīrthā - indra-
tīrthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣiṇe tīre harinadyās taṭottare |
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ||
 Karkateśasya samsthānāt dakṣiṇe krośamātrake |
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||
 kiñcitvāvyabhāge tu Manojñeśasya vaiḥ prabho |
 campakāranyasamjñam tu mahāpātakanāśanam ||

(2)

The *Campakāranyamāhātmya* of the *Ambarīṣanāradasam-
 vāda* of the *Kṣetravaiḥbhavakhaṇḍa* of the *Skanda-Purāṇa*.
 Ff. 118—135.

It begins:—

bhūyaḥ pranamya caturānanajātam agryam
 munīśvaram śa(m)karatatvakovidam |
 trilokasañcāriṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ||
 Ambarīṣaḥ |
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā |
 nadinadaviśeṣajñā mantrayantraavidām varā ||
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca |
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ||
 vedāranyam śvetavanam campakāranyam eva ca |
 teṣu śreṣṭhatamam proktam campakāranyam uttamam ||
 ity uktam yat tvayā pūrvam saṁgrahaṇa munīśvarā |
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanañ ca
 śrutvāpi tat darśanam ācared yaḥ |
 samastapāpaiḥ sa vimucya tatksaṇāt
 samastasaṁmamgaḷam āpnuyān nrpa ||
 iti skānde mahāpur[ur]āṇe kṣetravaiḥbhavakhaṇḍe campa-
 kāranyamāhātmye Ambarīṣanāradasamvāde sūryyatīrttha-
 mahimānuvarṇanam nāmā pañcāśītitamoddhyaḥ |
 śriyai namaḥ | śrīmatgīrikucāmbāsametanaḡanāthāya
 mamgaḷam |
 śrīmat-gīrikucāmbām tām gīrikanyām tathaiva ca ||

nāganātheśvaraṃ vande praṇamāmi punaḥ punaḥ ||
 sumeruśṛṅgamaddhyasthāṃ sukṣmarūpāṃ sukhapradāṃ ||
 nāganātha[h]priyāṃ bhavyā namāmi girikannyakāṃ ||
 karakṛtam aparādham kṣantum arhanti santaḥ ||
 hariḥ | om śrīgurubhyo namaḥ | śubham astu | sampūr-
 ṇam | hariḥ | om |

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV
 (sūryyatīrtthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamāhātmya* of the *Tīrthakhaṇḍa* of the
Uparibhāga of the *Brahmāṇḍa-Purāṇa* (foll. 136—154a)
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)
 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b,
 LVII (Pārvatya tapaścaraṇa) 154a.

It begins:—

om | Sūtaṃ prati ṛṣayaḥ |
 Sūta Sūta mahāprājñā sarvaśāstraviśaradā (sic) |
 brūhi naḥ śradd(adh)ānānāṃ paramārthaiḥkaśādhanaṃ ||
 sarvapāpaprāśamanaṃ sarvopadravanāśanaṃ |
 sarvasampatpradaṃ nṛṇāṃ sarvarogavināśanaṃ ||
 āyuskaram balakaram prajāvṛddhikaram nṛṇāṃ |
 rājñāṃ jayakaram yuddhe parasenāpravāśanaṃ ||
 saṃkṣepam aśrutam pūrvam naimiṣeye tapovane |
 idāni śrotukāmānāṃ munināṃ bhāvitātmanāṃ ||
 sūryyapuṣkarinī nāma tīrttham paramapāvanaṃ |
 yatra devī jagatdhātṛ tapas tepe suduṣkaram ||
 tapobalayutā nityaṃ tatra vāsam akārayat |
 sūryyanāmākhyapadminyāṃ taṭe ye nivasanti ca ||
 ye ye kṛtārthitāṃ yātāḥ tān atra vasato mune vada no
 mune |

It ends:—

etat salaṃ (read satām?) paramapāvanaṃ advitīyaṃ pu-
 nyamunīndrair adhivāsitaṃ ca |

paśyanti ye brahmapuriśam ādyaṃ dhanyā bhavanti
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmaṇḍapurāṇe uparibhāge nāganāthamāhā-
tmye pārvatya(s) tapaścaraṇanāma saptapañcāsoddyāyaḥ |
śriyai namaḥ | iti brahmaṇḍapurāṇe nāganāthamāhātmyam
samāptaḥ | sampūrṇam | hariḥ | om | śubham astu |
śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasam-
hitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a con-
tinuation of the preceding as regards the numbering of
the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX
160b, LXI 162a, LXII (Candravarmacarita) 164b,
LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjita (read °ta) |
campakāraṇyamāhātmyam bhavatā kathitaṃ purā ॥

idānīm sūryyakuṇḍasya māhātmyam saṃgrahāt śrutam |
tasya tīrthasya māhātmyam saṃgrahāt ॥

vistarāt śrotum adyaiva vāñchā me varttate nūnam |

* * * * * krpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇōtiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaih mṛḍasya

padam akhilaśureḍyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasamhitāyām campakāra-
ṇyamāhātmye catuḥṣaṣṭitamoddyāyaḥ | śriyai namaḥ |
campakāraṇyamāhātmyam sampūrṇam | hariḥ om |
śrīmatgīrikucāmbāsameta nāganāthamamgaḷam | hariḥ |
om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇe-
bhyah śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) 'Tiru-
nākeśvara' (Tamil for Śrīnāgeśvara) and (outside), 'Tepiska'

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. No. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājaśaṅhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvaṃtu*, and after *sudhāniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhyy. 1—18	=	adhyy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hrdayastheyān* (for °*steyān*) in adhy. 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3b, II 6b, III 9a, IV 12a, V 17a, VI 19a, VII 20b, VIII 22b, IX 25a, X 26b, XI 28b, XII 29b, XIII 33a, XIV 34a, XV 36b, XVI 38a, XVII 40a, XVIII 42a, XIX 44a, XX 47a, XXI 53b, XXII 57b, XXIII 61b, XXIV 66a, XXV 70a, XXVI 75a, XXVII 80a, XXVIII 86b, XXIX 91b, XXX 96a, XXXI 102a, XXXII 107a, XXXIII 112b, XXXIV 115a, XXXV 118a, XXXVI (*Kapilāśramādivyāghraputa* (sic) *tīrthaparyāntatīrthāni kathānam*) 123b, XXXVII (*Devaghātāmaṃrara* (sic) *kathāna*) 127a, XXXVIII (*Surasāsaṃgamaajālapādātīrthakathāna*) 130a, XXXIX (*Manmukhatīrthotpatīkathāna* (sic) 134a, XL 139b, XLI 143a, XLII 149b, XLIII 154b, XLIV 159b, XLV 162a, XLVI 167b, XLVII (imperfect) 168b.

The names of the chapters in the Hariścandropākhyāna are

XIX *Vasiṣṭ* (sic) *aviśvāmitrasaṃvāda*.

XX *Mrgayā*.

XXI *Vaśiṣṭhadharmopadeśa*.

XXII *Māyāvarāhaprabhāva*.

XXIII *Hariścandrasvaṣṭadarśanaroṣāvīrbhāva*.

XXIV *Caṇḍalakanyakādarśana*.

XXV *Kāśikena rājāpraharaṇa*.

XXVI *Rājānnirgamana*.

XXVII *Māyāvahnirṣṭi*.

XXVIII *Hariścandrena Caṇḍravatīvikraya*.

XXIX *Vīrabāhudarśana*.

XXX *Hariścandrena śmaśāneḥṣana*.

XXXI *Caṇḍravatīyā viśadaṣṭalohitāśvasaṃdarśana*.

XXXII *Harīścandrena Cāṁdravatīvadhā.*

XXXIII *Harīścāṁdravaraprasādana.*

The concluding lines of the MS. read thus:—*tataḥ param tanubhr̥ta sidhido brahm̐manirbharaḥ | mahato māl̥yava-cchr̥ṁgās te patam̐ty ūḍhaśikaraḥ. mu (= 20—21 of the Ind. Off. MS. adhy. XXVII).*

For *Ṣanmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *sa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (*bis*) 'śrī Rāmāya namaḥ' 'śrī (3) śakadādaya namaḥ' and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words 'śrī Virūpākṣāya namaḥ'.

199.

SANSK. No. 15.

Size: $17\frac{3}{4} \times 2$ in.; 10 leaves, 9 lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanūradasaṁvāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāṁbaradharaṁ viṣṇuṁ śaśivarnaṁ caturbhujam |
prasannavadanaṁ dhyāyet sarvavighnopaśāntaye ||
naimiṣe punyanilaye ṛṣayas satraṁ āsate |

Asito — — — — —
— — — — —

ete cānye ca bahavo naimiśāranyavāsinaḥ ||
jāmitāṇḍoṣāśāntyartthaṁ satkathāśravaṇotsukāḥ |
Sūtaṁ paurāṇikam śreṣṭhaṁ idaṁ vacanam abravīt ||
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada |
tvatta śrutāny anekāni kṣetrāṇi vidvidhāni ca ||
nadyaś ca vidvidhās sarvā tīrthhāni ca vanāni ca |
idānīm śrotum icchamo nīpakṣetrasya vaibhavam |

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaraṃ
suraiś ca sendrair api nityacintitaṃ |
āyusyaṃ ārogyakaraṃ yaśasyaṃ
sadā sujalpaṃ paramātmayogibhiḥ ||
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-
purīmāhātmye śaṣṭhoddhyāyaḥ | hariḥ om | śubhaṃ astu |
śrimate śrinivāsamahādeśikāya namaḥ |

Summary of the *adhyāyas*:

I (ends 2a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.

II (ends 2b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṃgasya vimānasya kimcid īśānya uttare |
śamīvanamahākṣetrapūrve vai krośamātrake ||
śrī-kadambavanam nāma prasiddham lavanatraye |
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ||
kāveryyā uttare tire colabhūmau tu suvrate |
śrī-kadambapurikṣetraṃ munināṃ sthānam uttamaṃ || &c.

The Kadambavana is *aṣṭāvīmśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tirtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

III (ends 4a, °*puravairbhavakathanam tejasūdhikyaprāpti-katha(naṃ nāma)*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.
4a, l. 7: — tadāprabhṛti tatkṣetram ādimāpuraṃ ity abhūt.

IV (ends 6a, °*satkīrttivarddhanasārūpyaprāpti*):

Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkarīṇi). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkarinīrtha and the Brahmatīrtha.
VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8b, l. 2:—
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

200.

SANSK. No. 16.

Size: $16\frac{1}{2} \times 1\frac{1}{2}$ in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, fairly correct.

The *Kapisthālamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbaradharam viṣṇum śaśivarnaṁ caturbhujaṁ |
 prasannavadanan dhyāyet sarvavighnopaśāntaye ||
 śrī-Nāradaḥ |
 pitāmaha namas testu prasīda karuṇānidhe |
 sarvajña sarvalokeśa sarvakṣetrajña mantravit ||
 vimānatarasārajña tirthasārajña puṇyavit |
 girīnāṁ ca nadīnāṁ ca vanānāṁ vaibhavaṁ purā ||
 śrutan tvatto mahābhāga aṣṭottaraśatasthalam |
 teṣu kṣetreṣu sarveṣu śrutam ekaṁ śubhasthalam ||
 sārāsāram mahākṣetram kāveryyāś cottare tate |
 kapisthalam nṛṇāṁ sarvasiddhidam pāvanam param ||

It ends:—

puṇyaṁ caritraṁ jagadekapāvanam
 bhaktipradam sarvasukhāvahan ca |
 paṭhec śrūṇotiha kapisthaleśvaram
 prāpnoti dṛṣṭvā puruṣārthabhāk bhavet ||
 iti &c.

hariḥ om | śrīgurubhyo namaḥ | śrimate gajendra-
 varadaparabrahmaṇe namaḥ | śrimate hayagrīvāya namaḥ |
 gajendrārttavināśaparabrahmaṇe namaḥ | ā | grantham
 7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharana*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pañcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣaṇa or Gajārttiharana tirtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvaḥṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkarīṇī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmitīrtha (X), the Bīlvatīrtha, Pāpavināśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq. :—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |
paścime caiva pūrvābdher yojanānāṁ catuṣṭaye ||
śrīramgāt pūrvabhāge tu yojanānāṁ catuṣṭaye |

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmaṇḍapurāṇam' in European writing.

202.

SANSK. NO. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |
 naimiśākhye mahāranye tapas tepur mumukṣavaḥ ||
 ekadā te m(ah)ātmānaḥ samājañ cakrur uttamam |
 dharmārthakāmamokṣāṇām upāyaṁ jñātum icchavaḥ ||
 ṣaḍvīmśatisahasrāṇām munayas te mahaujasaḥ |
 teṣāṁ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate ||
 kāni kṣetrāṇi puṇyāni kāni tīrthāni bhūtale |
 katham vā prāpyate muktir brhan (read nṛṇān?) tāpārta-
 cetasām ||
 ity evaṁ praṣṭum ātmānam udyatān prekṣya Śamkaraḥ
 (read Śaunakaḥ) ||

Śaunakaḥ |
 āste siddhāśrame puṇye Sūta(h) pauraṇikottamaḥ ||
 yajan makhair bahuvidhai(r) viśvarūpaṁ jagadguruṁ ||
 sa eva sakalaṁ vetti Vyāsaśiṣyo mahāmuniḥ ||
 tasmāt tam evaṁ prechāma ity ūce Śaunako muniḥ ||
 atha te munayo jagmuḥ puṇyaṁ siddhāśramam vanam ||
 ikṣantas tam avabhr̥than tatra tasthur makhālaye ||
 addhvarāvabhr̥thasnanāṁ munim pauraṇikottamaṁ ||
 papracchus te sukhāsinaṁ naimiśāranyavāsinaṁ ||
 ṛṣayaḥ |
 kāni &c. &c.

katham śive manuṣyāṇaṁ (sic) bhaktir avyabhicāriṇī ||
 vada sarvamuniśreṣṭha sarvam etad asaṁśayaḥ |
 Sūtaḥ |

śruṇuddhvaṁ ṛṣayas sarve sandiṣṭo vo vadāmy aham ||
 gītaṁ Sanatkumārāya kumāreṇa mahātmanā |
 kāyārohaṇanāthasya mātmyaṁ paramātbhutaṁ ||

It ends:—

etat kṣetrasya mātmyaṁ |
 ye śṛṇvanti paṭhanti ca |
 vaktāraṁ pūjayanti ye |
 teṣāṁ manorathaṁ svayaṁ |
 dadyāt kāyādhirohaṇaṁ |

bhūṣaṇair vividhai(r) vastrai(s) tāmbūlai(r) dhanaddhānya-
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt || [kaiḥ |
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the
liṅga near to Śivākhyarājadhānī. The site is thus
described (3a, ll. 6—7):—

pūrvāmbodhitāṭe ramye puṇḍarikapurasya ca |
yojanatrayasīmānte kāveryyāś caiva dakṣiṇe ||

II The Kāyārohaṇa. On the banks of the Yamunā was
a village called Vedapurī, where dwelt a sage of the
Gārgyas, named Kardama. His son Puṇḍarīka, wishing
to obtain *sāyujya*, worships Mahādeva for 2000 years
at Benares, but without success. At the advice of a
certain Vāmadeva he proceeds to Kāñcī, and sets up
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a
heavenly voice informs him that, that place being a
bhogādṛkīya sthāna, he would find a difficulty in there
obtaining *sāyujya sārḍhadehena*. He must depart to
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa
at a time when Jupiter was in Leo, he sets up a
Kāyārohaṇa at a tīrtha named from Śiva (7a, l. 6). After
80,000 years he is advised by a Ṛṣi Kaṇva to visit
Kṣetrarājapura on the shore of the eastern ocean
between *Puṇḍarikapura* and *Vedāranya*, a yojana from
Kamalāsannidhāna (? P.N.) on the east. There he is
to bathe *vrddhakāverīsaṃgame*. Puṇḍarīka goes there,
and beholds Parameśvara with Ambikā. On the west
of the liṅga, which is west of the Śarvatīrtha, he
establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva
appearing grants him *sāyujya* and promises to Kaṇva
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.
(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa
and sets up a liṅga in the *āgneyadigbhāga* (Agastyalīṅga
13a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kāyārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śātāsuka, of the Sūryavamśa, who comes to Pannagendrapura (Ahindrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains sāyujya (14a, l. 4).

Praise of the tirtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

Size: 18 × 1½ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakonamāhātmya* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*. The colophon to adhy. XI has *Pālāsavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāranyopasobhitam |
naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ||
vidhātukāmā vidhivat satram dvādaśavārṣikam |
hutāśanasamākārāḥ prātarastuhutāśanāḥ (sic) ||
Kapilāḥ Pulaho — — — — —
— — — — — (12 ślokas)

(2a, l. 2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham |
tasmai brahmāsanān datvā tam ūcus tatra tenaghāḥ ||
Sūta prasīda sumate sutarām sujāta
s(v)arvāhinījalajasaurabhasodarībhiḥ |
vākbhir viriñca vanitākaruṇājharībhis
tvan no drutaṁ vṛjinatāpam apākuruṣva ||
— — — — —

(2b, l. 3.) purā prasamgena purāṇaratne
brahmāṇḍanāmnī (sic) prakṛtikṛtaṁ yat |

kiñcit tad ācaksva vivicya kāmam
śrī-Kumbhakoṣṭhalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva dvi-
jottamāḥ ॥

anyad atraiva yuṣmākam tatra sarvahitāya ca ॥
iti brahmāṇḍapurāṇe kṣetravaibhavaḥ kumbha-
koṣṭhāhātmye kṣetravaibhavan nāma dvādaśodhyāyaḥ ।
Sūtaḥ ।

Summary of the *adhyāyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-
ghoṇa on the Kāverī and the Kāśyapākhyatīrtha
(3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there,
Śiva promised that the tīrtha should bear K.'s name
and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkarīṇī-tīrtha and Madhyā-
rjjunapura (6b l. 2). The Ādikumbheśvaralinga and
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīṇī 7b, l. 1).
Account of the foundation of the tīrtha. The Kumbha
and Śiva. Māndhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkarīṇīcakra-tīrtha and—to
the north—the Svāyambhuvātīrtha (12a, l. 3). A vimāna
Vaiṣṇava mentioned 12a, l. 4: Lakṣmī-Bhūmī 12a, l. 5.
- IV (ends 14b, *Brhaspatīsvargaprāptikathana*): The Some-
śvaratīrtha and the Hemākarasaras. Story of Brhaspati.
- V (ends 17a): The Pātālābjalinga at the Aśvatthātīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpā-
panodanasaras, where Śiva was present as Kāyāro-
haṇanātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The
Bhāskarakṣetra.
- IX (ends 30b, *Brahmahattistrīhattimocana*): Account of
the Kāśyapatīrtha, presided over by Umāsahāya. Story
of king Satyakīrti of Candrapura in Mālwa, slain by
a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattivi-
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghona.

The Colophons usually spell Kumbhaghona (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi**yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhaḥkoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhaḥkoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghonaṣṭhale nāma sthānam asti mahattaram |

kāyārohaṇavikhyātam sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Brhaspatisvargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrttha-vaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistīrīhattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhvoś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examined lees 20' (?), *Kumbhaghona-Māhātmya*, *Kodana*, *Kumbhovaram Purāṇam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyam Pāratavirāṭaparvanil koṇsam*.

205.

SANSK. No. 20.

Size: $14\frac{5}{8} \times 1\frac{3}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

namāmi śrīpatim viṣṇuṃ saccidānandam advayam |
svamāyāśaktisaṃkṣiptaprapaṇcam śeṣaśayinam ||

Nāradauvāca (*sic*) |

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara |
keṣu kṣetreṣu siddhi syād iti kārūnyato mama ||

Śaṃkara uvāca |

samyak prṣṭam mahāprājña sarvalokahitāvaham |

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śrṇu ||

satyakṣetram harikṣetram — — — — —

— — — — — (4 ślokas).

pāpanāśam mahākṣetram sarvakṣetrottamottamam |

etāni siddhikṣetrāṇi vadanti munipuṃgavāḥ ||

aṣṭākṣarasya mantrasya catustriṃśan mahāmune |

eteṣu punyakṣetreṣu kurvātām sumahat tapaḥ ||

kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā |

pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṃ ca muktiṃ ca dehi keśava nāyaka[h] ॥
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-
 īśvaraḥ । [nāyaka ॥
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbhya.
- II (ends 10b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇādhya is cast into the sea by an asura Siṃhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpānāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12a, *Kuṇḍinatapaścarāṇa*).
- IV (ends 14b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13b), where he begets a son named Pāpānāśeśvara, and then proceeds to Pāpānāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15a, l. 4, 19b, l. 2).
- VI (ends 21b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25a, *Prahlādamokṣapraḍa*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen līngas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīranrpatiś Colendro munipungavaḥ |
Colakṣetreṣv oṣadhīnām * * vṛddhyarttham ekadā ||
grāmānān nagarānān ca kāveryyubhayakūḷataḥ |
sukulyāḥ khānayāmāsa sasyavṛddhyarttham ādarāt ||
tīradvaye ca kāveryyām ye vasanti śivalāyāḥ |
ye ca viṣṇvalāyās santi tām apālayata prabhuḥ ||
tat-tad-devālayasthānā (sic) devānām api dattavān |
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

kulyānām abhirakṣārttham sa Pratāpanrpo mune |
śilābhir iṣṭikabhiś ca mukhadvāram akalpayat ||
kāverimūlakulyānām sudhālepanapūrvakam |
evam sambandhitaś Coladeśo bhūpatinā mune ||
(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarasastīrthavaibhavakathana*):

Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31a, l. 7).

X (ends 36 a, *Puṇḍarīkamūnikathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1b, l. 6 sqq.):—
kumbhaghonaśya nairṭyām (sic) niśi (read diśi) caivārdhaya-
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ || [jane]
muktidaṁ varttate pumsām vasatām bhuktidaṁ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{8}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāśakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |
prasīda jagatān nātha sarvalokanamaskṛta ||
kṣetrabrṇdavidhānājña tīrthabrṇdavicakṣaṇa |
mantrabrṇdavidhānājña vimānājña sureśvara ||
śrutvā tvatto mukundasya māhātmyam pāvanam param |
manaso na bhavet tṛptir ataḥ prcchāmi sāmpratam ||
kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |
kumbhaghṇasya māhātmyam varṇane yan manāk cchrutam ||
mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |
brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārthamokṣānām yaḥ paṭhet prātar utthitah ||
etan māhātmyam atulam pātrobhūn nātra saṁśayaḥ ||
śubham bhavati sarveṣām siddhir bhavati maṅgalam ||
iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-
mārkaṇḍeyaśrīnivāśakṣetramāhātmye tīrthamahimānuvar-
ṇanan nāma navamoddhyāyaḥ | hariḥ | om | śubham astu |
kallyānātbbhuta-gātrāya kāmikārtthapradāyine śrīmadvempka-
ṭanāthāya śrīnivāsāya maṅgalam |

Summary of the *adhyāyas*:—

I (ends 3b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tīre pūrvāmbodhes tu paścime | sārddhakroṣe kumbhaghonāt pūrvabhāge muniśvara || tulasīvanam ity etat kṣetram pāvanapāvanam |*

ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param ||

We hear (1a, l. 7) of a puṣkarinī at the tīrtha. Some details of places are given fol. 3.

II (ends 5a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).

III (ends 6b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7b): Dhārāṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārṅga. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13a, l. 6.

VIII (ends 14b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyām tīrtharājasya*.

IX (ends 18a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śarṅgatīrtha (16b, l. 5). Sūryatīrtha (16b, l. 6), Indratīrtha (17b, l. 2), and Brahma-tīrtha (17b, l. 3).

On the cover we read in Tamil: Inta stalapurāṇam kumpakonātūkkū samipam uppi appana yena nukuā viṣṇukovilapurāṇam yeḍu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvānendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

***** m madhu melayitvā
sampiṣya japtānyayutadvayena (*sic*) |
ebhiś śubhair añjitalocano yo
marttyāni dhānāni sa paśyatiha ||

lajjāndukā prasiddhā lakṣaṇan tu sparśasamkucavatpa-
tratvam | ghanasāraḥ karpūraḥ śuklām girikarnikā śveta-
parājitāḥ trevau (??) ekā tṛṇam | ayaḥprasūnā śamkha-
puṣpīm ayomukhapuṣpaki |

bhavet gaṇeśārṇasatāṣṭajapta-
śrīkhaṇḍilepāt kila duḥkhanāśaḥ |
śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-
japtam ity artthaḥ evaṃ sarvatra
lūtā savisphoṭakabhūtakṛtyā(t)
pretotbhavāt ghoratarā (j) jvarāc ca |
manorathāṣṭādhyasahasrajāpād
vināśayen (*sic*) mantrivaras tu vaśyam ||
viśadvayaṃ sthāvarajaṅgamañ ca
jvarān athāṣṭāv iha śūlarogān |
sudāruṇān tām grahaṇīn ca rogān
vātaprasutān kaphapittajātān ||
galagrahādīm api rogasaṃghān
śatāṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya |
siddhir bhaved asya hi pādukāyāḥ ||

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā |
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ||
caturthyañ ca tathā ṣaṣṭyām vāsare śukrasomayoḥ |
uktakāleṣu vidhivat gaṇeśam samyag arccayet ||

iti śrīmatparamahamsaparivrajakācāryaśrīmad - Amaren-
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyaḥ priyaśiṣyena
Gīrvāṇendrasarasvatya viracitā mahāgaṇapaddhatis sam-
āptaḥ |

hariḥ | om | śrīvāñcchattiliru Kukum Śeṣādriyaūlaputran
Śeṣādriṇā su(read sva)hastalikhitaḥ | śrīvāñcheśvaramañ-
gaṇanāyakyai namaḥ | kalamkāmakakāṭṭaśrīvighneśvarāya
namaḥ | śrīsarasvatyai namaḥ | śrīgurubhyo namaḥ |

Then in uninked letters: gaṇeśāya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.
The work deals with charms, and seems especially devoted
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-
recht CC. II p. 196.

208.

SANSK. No. 22.

Size: $7\frac{3}{8} \times 1\frac{1}{4}$ in., 26 leaves + 2 blank between boards, 6 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ | śrīgaṇapataye namaḥ | avighnam astu |
śrīgurubhyo namaḥ | trilokāmbāyai namaḥ |
kalāvenuravaḥ kalāyanilāḥ kamalācumbanālampatatiramyah |
alipota ivāravindamadhya ramatām me hr̥di devakīśoraḥ ||
jayati jagataḥ prasūtir viśvātmā saha jabhūṣaṇam nabhasaḥ |
drutakanakasadr̥śadaśaśatamayūkhamālārccitas savitā ||

arkkendvārabudhācāryyaśukramandāsiketavaḥ |
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajāḥ ||
 vidhātṛā likhitā yā sā lalāṭekṣaramālikā |
 daivañjas tām paṭhed vyaktaṃ horānirmmalavakṣasā ||
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
 bhūputrāḍau vaṇikṣaṭpadasatulaḍhanuryyugmajikakriyasthe |
 cchālismelūgh(?) iṣoyas samajani bhavatāl lokamāṭṛprasādāt
 bālāḥ prājñonujoyam kalitadhanasukhārogyaḍirghghāyur
 āḍhyaḥ ||

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ | śubham astu | the writing
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new
 topics are introduced by *atha*, as follows:—

1b, l. 6. athāharggaṇo likhyate.

2a, l. 4. atha tatkalāḍduggaṇita grahaṣṣaṭvākyaṇi likh-
 yante.

4b, l. 2. atha bhāṣakalidināḍayaḥ.

5a, l. 6. atha bhāvāśrayaphalāni.

8b, l. 5. atha raśmayo likhyante.

9b, l. 2. atha yogaphalam.

10b, l. 1. athaṣṭakavarggo likhyate.

11b, l. 3. atha samudāyāṣṭakavarggaḥ.

12a, l. 6. atha bhāvāḥ lagnāḍinām samanvayaḥ.

13b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.

15b, l. 5. atha grahāṇām sthānabalām.

16a, l. 1. atha ceṣṭābalām.

16a, l. 3. athovvabalām.

16b, l. 1. athāyanabalām.

16b, l. 3. atha kālabalam.

16b, l. 5. atha nisarggabalam.

17a, l. 1. atha grahabalapuñjāni.

17a, l. 4. atha lagnāḍibhāvabalapuñjāni.

17b, l. 5. atha sūkṣmaraśmayāḥ.

18a, l. 2. atha lagnabhāvasya balāḍdhikyāḍ atrāmśakadaśā
 likhyate.

18b, l. 3. atha bhāvavindanam.

26a, l. 3. atha kālacakradaśā.

26a, l. 6. atha nakṣatradadaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{3}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgirasapariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyas-
yottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇa-
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena
citrabhānusamvassaraḥ (sic) sauracandramānābhyām āṅgira-
sasamvassaraḥ sarvatra śū(?) rodāyavaśāt puṣyābdaḥ asya
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāmgeyo vallipṛītiḥ pūṣa 4 ku 8 sūnnyatithir
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4a, l. 7 one beginning 'atha makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu minākṣisahāyam*, with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1-1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaparakaraṇam*, as follows:—

citghanam paramātmānam apañṇaivarusākṛtiṃ ।
 advitīyam apāraṇ taṃ Vekiteśagurum (*sic*) bhajet ॥
 ? rāgadveṣaparakaraṇam.
 rāgādyā ṣoḍaśa.

211.

WHISH No. 180.

Size: $14\frac{1}{2} \times 1\frac{3}{4}$ in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṃkarācāryacarita* in 9 adhyāyas.

It begins:—

*** namas tasmai yatprasādavivasvatā ।
 pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmaṇām ॥
 madīyarasanaḥsaṇaṇaṇeṣu samutsukā ।
 eṣā Sarasva *** m ānandadāyini ॥
 samāśritapadāmbhojajanatāsurapādapaḥ ।
 sarvam mama śubhābhīṣṭaṃ pūrayet pārtthasārathiḥ ॥
 kṣiptvājñānatamorāśiṃ padārthā *** ।
 gururātnapradīpo me manodhāmani bhāsatām ॥
 viṣṇulīlāmṛtānān te karttāraḥ kavipuṃgavāḥ ।
 jayanti sutarām loke Vālmikivyāsaśaṃkarāḥ ॥
 *** nde vyāsācalam idaṃ kavim ।
 babhūva Śaṃkarācāryakīrttikallolini yataḥ ॥
 atyunnatasya kāvyadror vvyāḥsācalabhyapo khilam ।
 *** m asamarththoham atbhutam ॥
 hrasvam atyaṃkuśagrāhyam grhītvā kalayāmi tat ।
 nibandhanasṛjam kāñcitadvatīśvaramagno mude ॥

***** vakārpitam ।
karomi yativaryyasya nideśam samupāśritaḥ ॥
kathāsaṃkṣepa evādyo dvitīyoddhyāya utbha(v)e(t) 1. &c.

It ends:—

śrīmacchāṃkaradeśikasya caritastotram prabodhapradam
nirddandākhilapāpavṛndavidhinam saṃkṣiptam etan narāḥ ।
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvahaṃ te
labdhvā bhuvi sampadañ ca sakalām ante labhantemṛtaṃ ॥
iti śrī-Śaṃkarācāryyacarite navamoddhyāyaḥ । śrīgurubhyo
namaḥ ।

The following is a summary of the story, which is told
in a sober and credible style with scarcely any miracles:—
adhy. I (ends 2b, l. 7) *Kathāsaṃkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṃkara,
which 'causes the books to slip from the hands of the
Dvaitavādins' (5a, l. 2.). The birthplace was in the
Keraḷa country (famous for the birth of Medinikara &c
3a, l. 1), where was the Dakṣinakailāsa tīrtha, also
called Syānandūra (? 3a, l. 2). Here were two rivers
Nīlā (?) and Cūrṇī, and on the north bank of the latter,
at a place called Kālaṭī, was the home of Ś.'s parents,
whose names are not given.

III (8a, l. 7): Śaṃkara's precocity. At five years of age
he loses his father, and he is brought up by his mother,
for whose sake, when sixteen years old, he brings the
river near to the house. The river was thence called
Ambāpagā. A crocodile seizes him while bathing,
and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍa-
pāda, with whom he spends a long period. Having
with difficulty obtained leave, he visits tīrthas.
The friendly counsels of the guru are charmingly
related.

Proceeding to the Badarikāśrama, he studies Vedānta
and composes the Bhāṣyapradīpikā. Vyāsa appears
and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the
Badarikāśrama, where the Brāhmaṇa Viṣṇuśarman, son

of Somaśarman of Śrīkuṇḍagrāma in the Keraḷa country, becomes his first disciple.

- V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣnumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

- VI (14 a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṃkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarṇa, Śaṃkara obtains a third disciple Hastāmalaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Totaka.

- VII (17 a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṃkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20 a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭītīrtha at Rāmasetu.

- IX (24 a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an aśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṃkara (23 a, l. 1):—

idam śrī-Śaṃkarācāryyacaritaṃ lokapāvanam
kṛtaṃ Govindanāthēna yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Śaṃkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstri '*Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894*' pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śaṃkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Kerala country Medinikara, apparently the author of the Medinīkośa. For the story of Śaṃkara as related in the Śaṃkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. NO. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

213.

SANSK. NO. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 11 leaves + cover, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

214.

SANSK. NO. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

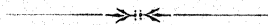
Size: $10\frac{1}{2} \times 1\frac{1}{4}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.



LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- 1 R̥gveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2 " " " " 5—8 (No. 166).
- 3 " " " " , first leaf only (No. 14).
- 4 R̥gveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13).
- 5 " " " " , I, 75—121 (No. 2).
- 6 " " " " , I, 122—165 (No. 1a).
- 7 R̥gveda-Prātiśākhya, by Śaunaka
- 8 The same, with the Com. Pāṇśadavṛtti } (No. 73, 1).
- 9 R̥ksarvaśamāna by Nāgaḍeva
- 10 R̥gvilāṅghyalakṣaṇa by Nāgaḍeva
- 11 Tract on the R̥gveda-Samhitā, title not given
- 12 Padāntadīpinī
- 13 Trisandhālakṣaṇa
- 14 R̥ksam̐khyā
- 15 Avarṇadīpa
- 16 Nāntasamgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Napaṛavyākhyāna, Com. on Nāntasamgraha
- 19 Tapaṛatikā, Com. on Tāntalakṣaṇa
- 20 Paṛibhāṣā (?)
- 21 Avarṇīlakṣaṇa
- 22 Āvarṇīlakṣaṇa } (No. 73, 3).
- 23 Avarṇīvyākhyāna, Com. on 21
- 24 Āvarṇīvyākhyāna, Com. on 22
- 25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
- 26 A kind of Paṛiśiṣṭa to the R̥gveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittiriya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).
 28 Com. on Śatarudriya (Taittiriya-Saṃhitā IV, 5) (No. 21 b).
 29 Another Com. on the same text (No. 22 a).
 30 Taittiriya-Prātiśākhya (No. 38, 1).
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavalla-
 bhaśāstrin (No. 25 b).
 33 Svaralakṣaṇa (No. 28 b).
 34 The same with Com. (No. 28 a).
 35 Śamānavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa
 36 Viliṅghavyākhyāna by Puṇḍarikākṣisūri
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa
 38 Taparapaddhati, Com. on Taparalakṣaṇa
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa
 40 Ākarapaddhati, Com. on Āvarṇilakṣaṇa
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Saptalakṣaṇa
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).
 43 Prakṛticalākṣara }
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).
 45 Ūhagāna, books II—VII (No. 179).
 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same
 (No. 1 b).
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2
 (No. 22 b).
 50 Taittiriya-Brāhmaṇa (No. 177).
 51 Taittiriya-Āraṇyaka, and
 52 Āraṇya-Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12

(No. 178).

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e.
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Samhitā-Upaniṣad, i. e. Aitareya-
Āraṇyaka III (No. 158, 2).
- 56 Brhadāraṇyaka-Upaniṣad (No. 21 c).
- 57 Īśā-Upaniṣad (No. 16 a, 1).
- 58 Śaṅkara's Com. on the same (No. 16 b, 1).
- 59 Śaṅkara's Taittiriya-Upaniṣad-Bhāṣya (No. 15).
- 60 Kena-Upaniṣad (No. 16 a, 2).
- 61 Śaṅkara's Com. on the same (No. 16 b, 2).
- 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
- 63 Kāṭha-Upaniṣad (No. 17, 1).
- 64 Śaṅkara's Com. on the same (No. 24 a).
- 65 Praśna-Upaniṣad (No. 17, 2).
- 66 Śaṅkara's Com. on the same (No. 24 a).
- 67 Muṇḍaka-Upaniṣad (No. 17, 3).
- 68 Śaṅkara's Com. on the same (No. 24 a).
- 69 Māṇḍūkya-Upaniṣad (No. 17, 4).
- 70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
- 71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
- 72 Rahasya-Upaniṣad (No. 18 a, 1).
- 73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
- 74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
- 75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
- 76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
- 77 Atharvaśīra-Upaniṣad (No. 18 a, 6).
- 78 Atharvaśīrobhāṣya by Bhāskara Rāya (No. 18 b, 3).
- 79 Kaivalya-Upaniṣad (No. 18 a, 7).
- 80 The same (No. 192).
- 81 Skanda-Upaniṣad (No. 18 a, 8).
- 82 Mahā-(or Tripurātapanā-?) Upaniṣad (No. 18 a, 9).
- 83 Devī-Upaniṣad (No. 18 a, 10).
- 84 Tripurā-Upaniṣad (No. 18 a, 11).
- 85 Kāṭha-Upaniṣad (?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
- 87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
- 88 Com. on the same (No. 78, 4).
- 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gṛhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi (?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas of Taitt. Samh. IV, 7
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyana's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gṛhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhini by Śrīnivāsamakhin (No. 5a).
- 110 Gṛhyapariśiṣṭa (No. 91, 1).

5. Miscellaneous Vedic Works.

- 111 Caranavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmiki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
 117 " " " " III, 1—V, 3 (No. 62).
 118 " " " " VI (No. 67).
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
 121 " Pauloma and Āstika Parvans (No. 64).
 122 " Sabhā-Parvan (No. 19).
 123 " Vana-Parvan (No. 61).
 124 " Virāṭa-Parvan (No. 52).
 125 " " " 1—12, 7 (No. 195).
 126 " Udyoga-Parvan 1—94 (No. 84).
 127 " " " 41—198 (No. 85).
 128 " Droṇa-Parvan 1—34 (No. 87).
 129 " Parvans XIV—XVIII (No. 50).
 130 Bhagavadgītā, fr. (No. 157, 1).
 131 " with introduction (No. 40).
 132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).
 133 Uttaragītā (No. 44, 2).
 134 Bālabbhārata by Paṇḍit Agastya (No. 21).
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).
 136 Campubhārata (No. 152, 2).
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-
 mini-Bhārata (No. 49b).

III. CLASSICAL SANSKRIT LITERATURE.

1. *Epic and Lyric Poetry (Kāvya).*

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava
 (No. 121).
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
 140 The same (No. 164).
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya
 (No. 66).
 142 Śrutirāñjinī, Com. on Jayadeva's Gītagovinda, by
 Lakṣmīdhara (No. 113, 1).
 143 The same (No. 142).
 144 Another Com. on the Gītagovinda (No. 136)

- 145 Sūryaśataka by Mayūra, with } (No. 46).
 146 Com. by Anvayamukha }
 147 Dakṣayajñaprabandha* (No. 149, 2).

2. *Drama.*

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
 149 The same (No. 149, 1).
 150 Com. (called Sāhityasarvasva) on the same by Śrīnī-
 vāsācārya (No. 82).

3. *Romance, Tales, Campūs.*

- 151 Bhojaprabandha (No. 175).
 152 Viśvagunādarśa by Venkatācārya (No. 183).

4. *Technical and Scientific Literature.*

a) Grammar.

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
 154 Paribhāṣārthasaṃgraha by Vaidyanātha Śāstrin (No.
 95, 1).
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
 157 Gaṇapāṭha, fr. (No. 117, 4).
 158 Paradigms of Conjugation, fr. (No. 92, 3).
 159 Prākṛtarūpāvatāra by Siṃharāja (No. 154).

b) Lexicography.

- 160 Amarakośa (No. 155).
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
 162 Amarakośa with Malayalam gloss (No. 122).
 163 The same (No. 133).

c) Prosody.

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
 165 The same with the Maṇimañjarī, Com. by the Puro-
 hita Nārāyaṇa (No. 54, 3).

* As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tar-
 karatna, Professor at the Sanskrit College, beginning:—abhūd abhūmir
 vinayasya vaibhavāt.

- 166 The same Com. (No. 116, 2).
167 The same Com. (No. 170).

d) Poetics (Alaṃkāra).

- 168 Pratāparudra by Vidyānātha (No. 89, 1).
169 Com. (Ratnāṇa) on the same, by Kumārasvāmin (No. 77).
170 Kuvalayānanda by Appayya Dikṣita (No. 109).
171 The same (No. 127).
172 Kāvyaṇakāṣa (No. 128, 1).
173 Alaṃkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

- 174 Abhinayadarṇa by Nandikeśvara (No. 110).

f) Medicine.

- 175 Aṣṭāṅgahrdaya by Vāgbhaṭa (No. 120).
176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).
177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

- 178 Sūryasiddhānta (No. 59, 1).
179 " I, 1—14 (No. 12, 1).
180 Kāmadogdhrī, Com. on Sūryasiddhānta, by Tammayajvan (No. 12, 2).
181 Sūryasiddhāntavivarṇa by Parameśvara (No. 137).
182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).
183 Kujādīpaṇcagrahavākyaṃ (No. 68, 2).
184 Mahābhāṣkarīya Karmanibandhana (No. 124, 2).
185 Fragment (part of the preceding work?) (No. 124, 3).
186 Siddhāntaśekhara by Śrīpati (No. 124, 1).
187 Brhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).
188 Varāhamihira's Brhajjātaka, with the } (No. 111, 1).
189 Com. Subodhini }
190 First Part of the same Com. (No. 160, 4).
191 Another Com. on the Brhajjātaka: Naukā or Horā-vivarṇa (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
 193 Praśnasamgraha (No. 144, 1).
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Śaṭpañcāśikā, fr. (No. 144, 2).
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).
 197 Kṛṣṇiya (No. 161).
 198 The same, fr. (No. 162).
 199 The same, fr. (No. 113, 2).
 200 Kriyākālāpa of Tantrasamgraha, with a } (No. 134).
 201 Com. }
 202 Trilokasāravṛtti (No. 111, 3).
 203 } Fragments of astronomical and astrolo- { (No. 111, 2).
 204 } gical works { (No. 208).
 205 } { (No. 209).

5. Law, Religious and Civil.

- 206 Gautamiya Dharmaśāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujvalā) on Āpastambīya Dharma-
 sūtra (No. 37).
 209 Parāśarasmr̥ti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktāphala by Vaidyanātha Dīkṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-
 ding?) work of Vaidyanātha Dīkṣita (No. 91, 2).
 212 Smṛticandrikā by Devanna, Vyavahāra-kāṇḍa I (No.
 129, 1).
 213 The same (No. 141).
 214 Vyavahāramālikā, fr. (No. 129, 2).
 215 Bārhaspatyasūtra, or Nītisarvasva by Br̥haspati (No.
 160, 3).

6. Philosophy.

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).
 217 The same, VII, 1—IX, 3 (No. 119, 1).
 218 The same, fr. (No. 119, 3).
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-
 rāya Bhārati (No. 119, 2).

- 220 Mīmāṃsākaustubha by Khaṇḍadeva, fr. (No. 36).
 221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha
 (Nr. 30).
 222 Mīmāṃsā-Tantravārttika by Kumārila (No. 108).

b) Vedānta.

- 223 Vedānta-Sūtras with Śaṅkara's Com., Śārirakamīmāṃ-
 sūbhāṣya (No. 57).
 224 Bhāṣyaratnaprabhā, Com. on Śaṅkara's Bhāṣya, by
 Govindānanda and Rāmānanda (No. 93).
 225 The same, fr. (No. 78, 1).
 226 Brahmasūtracandrikā, Com. on Vedānta-Sūtras (No. 193).
 227 Upadeśagranthavivarāṇa, Com. on Śaṅkara's Upadeśa-
 sahasrikā (No. 24b).
 228 The same (No. 56).
 229 Śaṅkara's Vivekacūḍāmaṇi (No. 24c).
 230 Com. on Śaṅkara's Ātmabodhaprakaraṇa (No. 33).
 231 Com. on Śaṅkara's Vākyasudhā, by Brahmānanda
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 232 Com. on Śaṅkara's Vākyavṛtti, by Viśveśvara (No. 65).
 233 (Śaṅkara's) Vedāntasāra (No. 113, 3).
 234 Śaṅkara's Pūrvottaradvādaśamañjarikā Stotra (No. 32, 3).
 235 (Śaṅkara's) Hastāmalaka (No. 63, 6).
 236 The same (No. 171, 2).
 237 Haritattvamuktāvali, Com. on Śaṅkara's Haristuti, by
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 238 Rāgaadvēṣaprakaraṇa (by Śaṅkara? See Aufrecht CC.
 s. v.) (No. 210).
 239 (Govindanātha's) Śaṅkarācāryacarita (No. 79, 1).
 240 The same (No. 211).
 241 Bhāṣyārthasaṃgraha, by Brahmānanda Yati (No. 104, 2).
 242 Pañcadaśī by Vidyāranyatīrtha (No. 81, 2).
 243 Upadeśagranthavivarāṇa, Com. on the Pañcadaśī, by
 Rāmakṛṣṇa (No. 58).
 244 The same (No. 159).
 245 Sadānanda's Vedāntasāra (No. 81, 1).
 246 Venkaṭanātha's Śatadūṣaṇi (No. 83).
 247 Bhārati-tīrtha's Adhikaraṇaratnamālā (No. 90).

- 248 AppayyaDikṣita's Vedāntasāstrasiddhāntaleśasamgraha (No. 105).
 249 Vedāntaparibhāṣā, by Dharmarājādharīndra (No. 106, 4).
 250 Vedāntasikhāmaṇi, Com. on the preceding, by Rāma-kṛṣṇādharī (No. 106, 5).
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 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-prakāśa Yati (No. 8 b).
 254 Brahmānubhavāṣṭaka (No. 92, 2).
 255 Rāghavānanda's Com., Paramārthasāravivarāṇa, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).
 257 The same (No. 145, 1).
 258 Jayamaṅgalā, Com. on the same, by Śāṅkara (No. 145, 2).
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 260 The same (No. 104, 3).
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d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamiśra's Tarkaparibhāṣā (No. 100, 1).
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).
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 272 Work on Nyāya, unnamed, fr. (No. 101).
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the } (No. 166).
 277 Com., Siddhāntamuktāvalī
 278 Prapañcahrdaya (No. 107).

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1. Purāṇas, Māhātmyas, and related Texts.

- 279 Ādi-Purāṇa: Bhāradvajasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
 280 Brahma-Purāṇa: Bhṛgu-Nārada-saṃvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagītā (No. 31).
 282 " " Kārttikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakōṭisamhitā, Kauñjarāśana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Kōṭirudrasamhitā, Kapālisasthalamāhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāranya-māhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9b).
 289 " " with Śrīdhara's Com., XI—XII (No. 39).
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka- } (No. 11).
 samgraha with
 293 Com., by Brahmānanda Bhārati
 294 Bhāgavatasāra (?) (No. 9a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Brhannāradiya-Purāṇa: Jñānakāṇḍa, Ahīndrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with }
 298 Argalastotra, and } (No. 42).
 299 Kilakastotra }
- 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhava-khaṇḍa, Cam-
 pakāranyamāhātmya (No. 197, 1).
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasivana-
 mārkaṇḍeysrīnivāsakṣetramāhātmya (No. 206).
 306 Brahmakaivarta-Purāṇa: Tīrthaprasāmsā, Pañcanada-
 māhātmya (No. 185).
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
 184, 2).
 308 Līṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
 309 Agastyasamhitā, Hālāsyamāhātmya (No. 7).
 310 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
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 311 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
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 312 Sanatkumārasamhitā, Śivatattvasudhānidhi (No. 60).
 313 Sūtasamhitā, Śivamāhātmya-Khaṇḍa (No. 76).
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 315 " Jñānayoga-Khaṇḍa (No. 76).
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 317 " Mukti-Khaṇḍa (No. 76).
 318 " " " (No. 148).
 319 " Yajñavaibhava-Khaṇḍa (No. 76).
 320 " " " , fr. (No. 148).
 321 " " " Brahmagītā (No. 3).
 322 Mādhava's Com. on the preceding (No. 4).
 323 Sūtasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
 tagītā (No. 9c).
 324 Mādhava's Com. on the preceding (No. 9d).
 325 Uttarakhaṇḍa, Tīrthamāhātmya, Kumārarudrasamvāda
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- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya, 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa¹:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrīvāgastyasaṃvāda, Lalitopākhyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasaṃvāda, Kapisthala-māhātmya (No. 201).
- 335 Uttarabhāga, Kṣetravaibhava-khaṇḍa, Kumbhakṣa-māhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasaṃvāda, Ahindrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasaṃvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasaṃvāda, Samaṣṭikānanamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya
- 349 Jayantivrata (?)
- 350 Anantavrata (?)
- 351 Bhāskaramatamāhātmya
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¹ See also below 382, 383, 392, 397.

- 352 Kāyārohaṇamāhātmya (No. 202).
 353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

2. Stotras, and Similar Tracts.

- 354 Brahmapāra Stotra with Com.. (128, 2).
 355 Vedapādastava (No. 48, 4).
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).
 358 Com. }
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 see above 255.
 359 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com. }
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇīya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Śaṅkara's Viṣṇupādādikesāntastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhini }
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhujāṅga (No. 59, 3).
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371 The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-
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 373 Śaṅkara's Ānandalaharī (No. 157, 2).
 374 Ānandasāgarastava by Nilakaṇṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (No. 112, 4).
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).
 378 Caṇḍikāsaptati (No. 173).
 379 Carcāstava by Kālidāsa (No. 112, 7).
 380 Tripurāṣṭottara (No. 115, 3).
 381 Tripurāstava (No. 115, 8).
 382 Trīśati Stotra (from Lalitopākhyāna of Brahmāṇḍa-
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- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
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 387 The same (No. 112, 5).
 388 The same (No. 171, 3).
 389 Mātāṅgyaṣṭottara (No. 115, 5).
 390 Mātrkānyāsa (No. 115, 2).
 391 Mātrkāstava (No. 115, 1).
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).
 393 Lalitāstavaratna (No. 63, 5).
 394 The same (No. 115, 12).
 395 The same, fr. (No. 160, 2).
 396 The same, fr. (No. 174).
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).
 398 Śyāmalāmbāvarmaratna (No. 115, 4).
 399 Svapnādhyāya (?) (No. 172).
 400 Sermon of Mr. Glenies in Sanskrit (No. 212).
 401 The same (No. 213).
 402 The same (No. 214).
 403 The same (No. 215).

3. Tantra.

- 404 Kaulādarśatantra, by Viśvanandanātha (No. 5b).
 405 The same (No. 96, 2).
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
 407 Kumārasaṃhitā (No. 98, 2).
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 411 Kārtavīryārjunakavaca from Uddāmareśvaraṇtantra (No. 112, 10).
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- 412 Tantrasamuccaya (No. 150).
 413 Śricakrapratisthāvidhi (No. 5c, 1).
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 417 Śaktisūtra, with its } (No. 6a).
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- 431 (No. 32, 4).
 432 (No. 32, 5).
 433 (No. 144, leaves 47—52).
 434 (No. 145, 4).
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 437 (No. 149, 3).
 438 (No. 151, 2).
 439—441 (No. 153, 1—3).
 442—444 (No. 157, 1, after leaf 52).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.
P. 28, l. 5 from below, read *samāpayya kriyās* etc.
P. 43, l. 5 from below, add: *by Haradatta*.
P. 74, l. 25 read *kūṭasthadī°*.
P. 81, l. 10 read *Kāvyamālā*.
P. 91, l. 11 read *Pāriṣitena* for *pāriṣitena*.
P. 130, l. 9 from below, read *kulajñāninām ācārasya*.
P. 132, l. 3 add: *See Aufrecht CC II, 52*.
l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṃhitā)*.
P. 139, l. 21 read *sādhavaḥ* for *sā°*.
P. 142, l. 2 from below, read *Tattvakaumudī*.
l. 1 from below, read *Vācaspatimīśra*.
P. 151, l. 27 read *narttakī vā kalāvātī*.
l. 28 read *tiṣṭhet (tat)paścāt*.
l. 29 read *bhaveyur vibhramānvitāḥ*.
P. 153, l. 9 from below, read *Viṣṇusahasranāman*.
P. 171, l. 12 sq. read *dvāvīmśa strījātakam*.
P. 220, l. 1 read *grahayoni* for *grāhāyoni°*.

